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ANNALS  
OF THE CONGREGATION  
OF THE MISSION

—OR—

A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND DAUGHTERS OF CHARITY

ISSUED EVERY THREE MONTHS

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ENGLISH EDITION

VOL. II

A. D. 1895

No. 2



Paris, Rue de Sèvres

ST. JOSEPH'S HOUSE

EMMITSBURG, MD.

U. S. N. America

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FREDERICK, MD.:  
PRESS OF BAUGHMAN BROS.  
1895





## THE ANNALS.

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### FEASTS

OF THE

#### **Manifestation of the Miraculous Medal.**

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We still hear the echo of the solemnities by which the beautiful Feast of November 27th was inaugurated, and we earnestly desire that all hearts so devoted to the Immaculate Virgin of the Miraculous Medal, should enjoy the same privilege.

We shall, therefore, give as extended a notice as possible, particularly of those in distant lands. It is easy to understand the necessity of limitation in descriptions wherein the same love is ordinarily revealed by similar manifestations.

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#### I.

##### **The Feasts in France.**

In the north of France, the city of Lille has given evidence of deep and earnest piety: the Feast was celebrated with special devotion in the chapel of the institution in which the Visitatrix of the Province resides. The faithful occupied all the available space of the chapel: the ecclesiastical students of the university made a pious pilgrimage to the sanctuary. At Lille-Wazemmes, the Rev. Dean, so happy to do everything in his power to extend devotion to the most holy Virgin, celebrated the new Feast with the greatest solemnity, and had the consolation to witness in his parishion-

ers, a zeal and eagerness far exceeding his most sanguine expectations.

At the mines of Vermelles, the families of the miners responded to the appeal of their pastor in celebrating at the Church "du Philosophe" the glorious Apparition, and thereby gave evidence of their respect and gratitude towards the Daughters of Charity, who for so many years had attended the sick in this locality, and bestowed their care upon the children in their asylum and day-schools. The church was brilliantly illuminated every evening, and music lent its harmonious accents to enhance the solemnity of the Feast.

The notice received from Volognes records a signal favor granted during the celebration of the Feast, by the Immaculate Virgin. This good Mother, in the course of a novena, instantly cured one of the orphans in the Sisters' house, of a contraction of the spine and of the entire left side. The astonished crowd entoned the *Magnificat*, and departed, saying: "Our good God loves this house!"

In the description of the Feasts of Pouancé, on the last day of which Canon Baudriller, Vicar-General of the Bishop of Angers, officiated, we read the following: "Among the devout chants of these solemnities, we remarked particularly the melody adapted to the invocation engraven on the Medal: "O Mary, conceived without sin, pray for us who have recourse to thee." I had heard it in Paris, in the chapel of Our Lady of Sion, when the religious and their numerous boarders chanted after the elevation the "*Pater, dimitte illis; non enim sciunt quid faciunt.*" This air so simple and yet so impressive, accompanied by the full rich chords of the organ, and ascending thrice to Heaven, the tone of the pleasing melody rising at each repetition, made such an impression on me at that time, that I was most happy to hear it again in connection with the prayer addressed to the Immaculate."



Special favors signalized the Feasts at Vaunes. At Angers, in the parish of the Trinity, in which there are two houses of the Sisters, a solemn *Triduum* was celebrated, and the Bishop offered the holy Sacrifice of Mass on the 27th, which Feast was solemnized with remarkable splendor at the hospital. The Bishop of Langres testified no less benevolence towards the Daughters of Charity in his Episcopal city, and we hope, at a later period, to be able to insert in our *Annals* the eloquent discourse which the Abbe Dormoy delivered in the chapel of the hospital of charity, on the Miraculous Medal. With the name of this city is connected the remembrance of one of those miraculous events, so many of which have already been recorded. This was the preservation of a young soldier, Mr. E. B., who in the war of 1870, was saved by the Miraculous Medal; he has religiously preserved this Medal, which, like a buckler, resisted a Prussian ball.

Large bands of children from the schools in Montreuil, Quesney-sur-Deûne, in the North; from Mans, from Sable, in the West; from La Genevraye, so soon to be steeped in sorrow; from Pennantiers, from Tarbes, Marmande, Marseilles, Teppe, Pau, and Toulouse in the South celebrated the Feasts, the various descriptions of which are like the stanzas of an harmonious canticle. In the Diocese of Aire, and at Mont-de-Marsan, the solemnities were marked by a signal favor which we have already noted, but of which an authenticated account will appear later.

At Albi, Mgr. the Bishop, who presided at the Feasts of the Seminary, attended by his Vicars General, by his venerable Metropolitan Chaplain, and the clergy of the city, desired that these joys and blessings should extend to all his people. He appealed to Rome, says the *Semaine religieuse* of the diocese, requesting that the Feast of the Miraculous Medal might be inserted in the calendar of the Proper of the Diocese, and be



celebrated, by privilege, on a Sunday in the month of May, with the rite of double major.

Some examples collected from the numerous letters which have brought us details of the Feast, will show with what zeal and earnestness all hearts united in giving honor to the amiable Virgin of the Miraculous Medal.

## II.

### The Feasts at Theux.

It is well known that the Missionaries of the Province of Prussia are always under the ban of the law of expulsion issued against them at the epoch of the Kulturkampf. The college which they have established at Theux in Belgium, near the German frontier, is in the most flourishing condition. The appended details are from this place.

“Exiles, as we are, in a strange land, in which we have scarcely any other function than that of the education of the youth confided to us, and having nothing to do outside of the holy ministry, it was impossible for us to endow our Feast with the pomp and magnificence which the other houses enjoyed; nor could we have a large attendance of the faithful. Ours was simply a family Feast, but it was none the less fervent, none the less consoling.

“For many weeks previous, the whole house was awaiting with a holy impatience the celebration of the new Feast in honor of the Immaculate. Our good Brothers, as well as our students and Seminarians, vied with one another in preparing for it.

“The exterior of the house and that of the church in particular, evidenced by numerous standards, banners and oriflammes, by the garlands and wreaths with which they were adorned, that the Sons of St. Vincent de Paul were on the point of celebrating an extraordinary event.



“A solemn *Triduum* preceded : then came the day of the Feast. The venerable Curate of Theux, who for a long time previous had entertained a special devotion to the Miraculous Medal, and who had already zealously propagated it, explained in the pulpit to his parishoners, the object of the Feast; he exhorted them to profit by this occasion to approach the Sacraments, and also to make a visit to our church. He had also announced that he would distribute Miraculous Medals; hence, he was literally besieged, and his supply of Medals was soon exhausted. The case was similar with us. Our young pupils cheerfully resigned their little stock to supply the poor of the vicinity. For many days after the celebration, the people continued to apply for Medals; and when our students take their walk, the children invariably come to meet them, saying : “A Medal, Father, if you please.”

“The solemn high Mass at which the clergy of the vicinity assisted, was celebrated by the Dean of Spa. One of our confrères, Father Franzen, delivered the panegyric in honor of the Immaculate Virgin Mary of the Miraculous Medal, with all the ardor and love that a child of St. Vincent should entertain for our good Mother.

“The hearts of our pupils had already shared largely in the happy emotions which we ourselves experienced in the morning; and rarely have we heard canticles so well rendered, as these choirs of four to six voices executed at the evening ceremony. At the moment of Benediction, while a flood of light enveloped the altar and the sanctuary; while the rich tones of the organ united with the voices of the choristers, fell upon our ears like the harmonies of angels, we might have fancied for the moment that we had been admitted into the company of the blessed in Heaven. We then uttered with all the ardor of our soul sighing for the abode of everlasting peace, the prayer: “O Mary, conceived



without sin...." and placing our hope in the powerful intercession of our good Mother, we recited the concluding verse of the *Te Deum*: *In te, Domine speravi; non confundar in aeternum.*

"These beautiful days have passed and gone; but the remembrance of them remains, and with it, a new desire to honor the Immaculate Virgin Mary of the Miraculous Medal. It is our most earnest wish to diffuse everywhere this devotion, especially in our own country, principally by means of the holy Medal. May she, "by whom kings reign and the mighty govern the land," soon open to us the gates of our country, that we may labor with all our strength to extend her blessed worship!

FR. LESSENICH,  
I. S. C. M.

### III.

#### The Feasts in Austria.

We have published an account of the touching solemnities celebrated in the two Mother-Houses of this Province, at Graz, as well as in several other establishments. We shall mention one more to-day: the celebration of the Feast in a prison. The Daughters of Charity, as mentioned in the *Annals* (Vol. XLIII), exert a most salutary influence over the female prisoners incarcerated at Vignan: the Sisters were anxious to enable these unfortunate creatures to taste something of the universal joy of these festive days. It will be readily understood that penitentiary discipline, instead of exasperating and perverting the culprit, would be capable of exercising a wholesome influence over those subjected to it, if Religion were allowed its free action, as at Vignan.

"In the preparatory Novena, there were Mass and Exposition of the Blessed Sacrament every morning; during the day, the Litany of the Immaculate Concep-



tion was said, and the prisoners worked indefatigably in making flowers and other necessary ornaments for the embellishment of our chapel, which from Friday, began to assume a festive appearance. These exterior preparations produced a good effect in the souls of the inmates of our establishment! A holy enthusiasm seemed to animate our poor prisoners as well as the Sisters.

“On Saturday all applied themselves to the work; the altar was draped with tissue in shades of gold, silver and blue, enamelled with roses, forget-me-nots and daisies. Back of the tabernacle, the niche destined for the statue of Mary Immaculate, was richly decorated. The altar completely embedded in lilies, presented to the eye the spectacle of a religious sanctuary prepared for an extraordinary solemnity. The decorations of the main altar were completed by Sunday, and the guards brought to the place destined for it, our dear statue of the community-room. You should have seen with what respectful devotion they acquitted themselves of this office! . . .

“The following Monday was exclusively reserved for the confessions of our two hundred and forty prisoners; the chaplain was assisted by two other priests, so that all was terminated in good time, and order preserved throughout the day, whilst all labored with a holy ardor in the preparations of two immense representations of the Medal, suspended by blue ribbons above the side altars of St. Joseph and St. Vincent; the Medal was encircled with palms, lilies and roses, after the model of the pictures in the little notice, recently issued.

“The sacred enclosure is now in festal array! . . . . Above all, souls are purified, hearts are well disposed! We are still only on the eve of the solemnity. The deep voice of the huge clock of the parish church announces the hour of five, and our bell which some



minutes earlier had assembled the members of our religious family, sounds a second time as a signal for the procession through the corridors of our prison, which that day had the appearance of a cloister! Five priests in their sacerdotal robes, entered the sanctuary; a decorated picture of the Apparition of the Holy Virgin to our dear Sister Catherine Labouré was carried in triumph.

“The cortège formed of our Sisters, each bearing a lily and a flambeau; of our prisoners having a small bouquet of natural flowers; of the family of the superintendent, and of other pious persons holding lighted tapers, chanted with tender and deep devotion the praises of the Immaculate Virgin. First, there was a canticle in German, then one in Slave; this latter was written for the occasion, and set to harmonious music by a Rev. Franciscan Father. Then, on returning anew to the chapel, the Rosary was recited. In passing before the altar every hand and heart deposited a flower at the foot of Mary’s throne!... A solemn Benediction crowned the eve of this beautiful day!....

“Ah! this beautiful day, how shall I describe it? Doubtless, the night preceding it, was, for the majority, spent in spirit in the chapel; at half-past five o’clock, the chapel brilliantly illuminated, was filled with guests for the heavenly banquet; and when the Mass commenced, with exposition of the Holy Sacrament for the whole day, when the organ accompanied, according to custom, the privileged chanters, the sacred vault resounded with the sweetest harmonies, penetrating the assembled multitude with deep and tender emotion. During this solemn Mass, two others were also celebrated. But the moment of holy Communion approaches! Oh! what a happiness to see our poor prisoners unite themselves to God, and He a Captive also! Another Mass was celebrated in thanksgiving, and this was followed by a beautiful sermon in German; then



all, except the appointed adorers, withdrew—we had scarcely time to breakfast!

“At eight o’clock a solemn high Mass invites anew the chosen souls to plunge themselves into the ocean of divine Goodness!... One could not weary contemplating the Blessed Virgin whose maternal smile seemed to say to us: “The more you ask, the more you shall obtain.” We are well acquainted with this tenderness of our Mother! Our poor captives are not strangers to it; it was with difficulty they could tear themselves away from the blessed spot! The prison regulations alone could induce them to leave the chapel; but during the day, although they were under guard, they were left at liberty to satisfy their devotion. Two of them spent the entire day in the chapel, it was impossible to get them out. Another, one of the singers, wished to observe a rigorous fast the whole day.

“At two o’clock we had solemn Benediction; then an hour of adoration for each of the three grades; so that five o’clock did not find us wanting. We welcomed this term with joy, in thinking of the honor rendered to the Immaculate Mary! But alas! there must be an end to all things! . . . and the evening of this beautiful day cast into the soul a sentiment of sweet melancholy which we could not resist, which, on the contrary, we fondly cherished! The *Te Deum* is again chanted before placing the Most Holy Sacrament in the tabernacle. All was concluded with the invocation: “O Mary, conceived without sin, etc., accompanied by the organ! . . . All is over! . . .

“But no, I mistake; the next day, we had a Mass of thanksgiving; and throughout the octave, and as a preparation for the Feast of the Immaculate Conception, our chapel retained its festive garb. On the last day of the octave, the representation of the Medal, brilliantly illuminated, was, as the last reflection of this ever memorable day; and we hope that if outward



solemnity has vanished, the fruits will be abundant, and the remembrance lasting. Our prisoners, already supplied with Medals, ask still for others to send to their relatives and friends.

“O may the Immaculate Virgin vouchsafe to obtain true light and happiness for these poor erring creatures! May her motherly affection ever shield us under her Virginal mantle, and direct our course to a happy eternity!”

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#### IV.

##### The Feasts in Belgium.

*The Catholic Weekly of the Diocese of Liège* published an interesting notice on the Miraculous Medal. The Feast was devoutly celebrated in all the houses of the Daughters of Charity in Belgium.

At Ans, the Central-House of the Province, the walls of the new chapel were erected, but the sanctuary was not sufficiently completed for the due celebration of the solemnities; therefore, all had to be satisfied with the temporary chapel into which, however, were admitted great numbers of the faithful who were desirous to pay homage to the Immaculate Virgin. The patronage of young girls, the patronage of young boys, the Society of Christian Mothers, and the Ladies of Charity, came in turn to offer their prayers. There was also a celebration at the house of Providence. To all might be addressed the consoling mission which the Director of the Province gave to the Daughters of Charity, when he said: “Remember the miraculous rod of which Moses made use to effect prodigies: *Take, in like manner, the Medal in your hands, wherewith you shall do the signs.*” (Exod. iv, 17.)

Anvers: So marked is the devotion of this city to the holy Virgin, that the statue of Mary adorns the façade of the city hotel. Nivelles, Hodiment, Corbeck-Loo, near Louvain, Saint-Gervais-les Namur celebrated the



Feast with holy and praiseworthy emulation. The smaller cities, as Dinant, Beloëil or Mont-St.-Jean, contiguous to the famous battle-field of Waterloo, as well as the larger cities of Bruges, Gaud and Verviers, manifested a filial devotedness at the altar of the Immaculate, whether in the chapels of the Sisters' houses, at the parish churches, at the Primatiale. At Disonlez-Verviers, a conversion solicited through the intercession of the Immaculate Virgin of the Miraculous Medal, signalized the novena preparatory to the Feast.

The brochure of the Miraculous Medal, translated into Flemish, has been widely circulated, and we trust that the good seed will sooner or later, produce an abundant harvest.

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## V.

### The Feasts in Spain.

We have mentioned the celebration of the Feast at Madrid with the Missionaries and with the Daughters of Charity. The other houses of Spain displayed equal zeal and piety. We append a few notes from the account of the Feast at Barcelona, *Casa de Caridad* :

“A picture representing the Apparition of the Immaculate Mary to Sister Catherine Labouré, was placed above the high altar, and lights ingeniously arranged, revealed the beautiful details of the painting. We could easily fancy ourselves at the Mother-House; a sweet remembrance of the same filled the minds of all.

Hangings of blue illusion, on which were portrayed the words of the holy Virgin to Sister Catherine, floated around the enclosure, intermingled with shields bearing the separate details of the Miraculous Medal.

“On the day of the Feast, Mass was celebrated at ten o'clock, with great pomp, in our vast church; the ceremonies were grand and imposing. The chants of the young girls of the house, and the choice musical



selections rendered by the young men, contributed largely to the solemnity of the occasion. After the Gospel, a Rev. Dominican Father portrayed before an attentive and devout audience, the touching facts of the Manifestation. The Blessed Sacrament was exposed after the Mass. At Vespers, another discourse followed by solemn Benediction, terminated this heavenly day.

"The religious ceremonies over, the youthful members of the Academy of Music, assembled in the court, and entertained us with the most brilliant selections from their repertory.

"A very touching circumstance worthy of note, is, that all the employees of the *Junta* desired to wear the Miraculous Medal."

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## VI.

### The Feasts in Italy. Rome. At Monte Citorio.

We have already published the *Invito Sacro* by which his Eminence, Cardinal Parocchi, called upon the people of Rome to participate in the Feast of the Miraculous Medal, which was to be celebrated at the establishment of the Missionaries of Monte Citorio. The program of the Feast which we mentioned was perfectly carried out; the faithful hastened to the beautiful church of the Missionaries; they filled the spacious corridors; they left no vacancy any where.

The chapel was richly decorated; clusters of jets were suspended in the sanctuary, extending from the picture which was placed above the altar, to the great arch at the entrance of the choir. A striking representation of the Apparition of the Immaculate Virgin giving to Sister Catherine Labouré her supernatural mission, deeply impressed the beholders.

Above the door which opens on rue de la Mission,



was the following inscription, dictated by the renowned epigrammatist, Mgr. Vincent Sardi:

IN HONOR OF MARY  
THE GLORIOUS MOTHER OF GOD,  
VICTORIOUS, HOLY, IMMACULATE FROM THE BE-  
GINNING;  
TO HONOR THE HOLY MEDAL  
ENGRAVEN BY HER ORDER  
AND DESTINED TO SOOTHE SORROW, AND TO REVIVE  
PIETY,  
THE CHILDREN OF ST. VINCENT  
ON THIS ANNIVERSARY FEAST INSTITUTED BY  
LEO XIII,  
CELEBRATE THIS SOLEMN TRIDUUM. (1.)

A novena preceded the Feast. Rev. Father Parodi preached every day; the exercises were terminated by the Benediction of the Blessed Sacrament, given by His Highness, Mgr. Thomas, of the Congregation of the Mission. Before separating, the people repeated with remarkable fervor the invocation: *O Mary, conceived without sin*, etc., adapted to music on this occasion, by the celebrated *Mastro Capocci*.

Each day of the *Triduum*, Communions were numerous; a priest was obliged to assist their Eminences, the Cardinals, who came every day to celebrate the Mass of Communion; or rather, Communion was given at every Mass, up to the time appointed for the pontifical Mass.

On the first day, the pontifical Mass was offered by Mgr. Thomas, Archbishop of Adrianople; the evening

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(1.) Mariæ—Matri Dei magnæ—Victrici Sanctæ ab origine Immaculatæ—Ob sacrum Numisma—Ærumnis levandis, pietati restituendæ—admonitu ejus cūsum—Sodales Vincentiani—festō anniversario Leonis XIII, P. M. auctoritate instituto—Triduana solemnia.



discourse was delivered by the Reverend Professor Cucchi, whose persuasive eloquence the Romans so much admire; Cardinal Serafino-Vaunutelli gave the Benediction of the most Holy Sacrament.

On the second day, pontifical Mass was celebrated by Mgr. Anthony Sardi, Bishop of Anagni. In the evening the discourse was delivered by the eloquent Professor of the Vatican Seminary, Ignace Salvatori.

The third day, being the anniversary of the heavenly Apparition, was to be distinguished by still greater magnificence. Ecclesiastical colleges and the Children of Mary took possession of all the space left by the crowd in the church. The Vicar of His Holiness, Cardinal Parocchi, celebrated pontifical Mass. He entered the church during the chant of the anthem: *Ecce Sacerdos Magnus*, while a magnificent procession of a hundred clerks in choir costume, seminarians and students from the clerical school of Rev. M. Valentini defiled before him; these were followed by ten deacons in dalmatics, and by the same number of priests in chasubles.

The attention of the multitude was fixed upon the august celebrant, while the multiplied ceremonies were performed with an exactitude peculiar to the Church of Monte Citorio. At the Gospel, his Eminence delivered a homily on the object of the Feast of the Miraculous Medal: this was the richest gem in the diadem of the Feast; this sublime and truly religious discourse flooded with joy and light the souls of the attentive listeners.

In the interval of the offices and during the novena which followed, the people came in crowds to the sacristy seeking Medals and pamphlets. In the evening the rich and powerful eloquence of Mgr. Vincent Sardi charmed his audience by the wonderful recital of the prodigies operated by the Miraculous Medal. After this, in the midst of a brilliant illumination, his Emi-



nence, Cardinal di Pietro, terminated by the benediction of the Holy Sacrament, the solemnity which had filled the hearts of all the assistants with joy and a new love for the sweet and Immaculate Virgin Mary.

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Rome. Santa Maria in Capella.

The Daughters of Charity of the various houses of Rome, having no chapel large enough to accommodate any considerable number of the faithful, had been obliged to unite in this Feast, which, however, was so peculiarly their own, with the solemnities of the Church of the Missionaries at *Monte Citorio*.

At *Santa Maria in Capella*, however, they were able to celebrate the Feast of the Manifestation with great pomp; we give the principal details, extracted from the notes kindly forwarded to us by the worthy Sister Marie Lequette:

“We had resolved to celebrate the Feast of the Miraculous Medal with all possible solemnity, because being more highly favored than our Sisters of Rome, we had a spacious chapel to open to the public. But, must we acknowledge it? We were not without our fears; calling to mind, the renowned magnificence of the festivity celebrated a short time ago in honor of our glorious martyr, John Gabriel Perboyre, we were apprehensive that our homage to the Queen of Martyrs would be inferior to it. Nor did our anxiety diminish, on receiving the *Invito Sacro* by which His Eminence, the Cardinal Vicar, invited the faithful of Rome to unite in the celebration of the Feast to take place in the church of the Missionaries of Monte-Citorio, and for which extensive preparations had been made.

“However, the day was approaching; the Sisters set about the work, and guided by hands as skilful as willing, our beautiful and antique chapel of the twelfth



century, was soon in festive garb; it had several points of resemblance with that of our dear Mother-House.

“Saturday, November 24th, after a fervent novena, we commenced the solemn *Triduum* in immediate preparation for the Feast.

“Oh! women of little faith, how imperfectly did we realize the power of Mary over hearts, and how feebly had we calculated the virtue of the precious talisman confided by God to the children of St. Vincent! Ruled by the thought that we were working for the Feast of the best of mothers, wonders were effected; we could not restrain our admiration. The chapel was completely transformed; the walls and pillars disappeared under the rich and delicate colors of Mary; blue, silver and gold were gracefully intermingled. The ceiling of the chapel was formed entirely of a magnificent canopy, extending from the extremity of the chapel to the choir, falling in graceful festoons between every two pillars. Thirty brilliant jets suspended in the nave and choir cast their rays upon the ornaments of the altar which was sumptuously adorned.

“What shall I say of the attendance? The first day the chapel was thronged; but in proportion as the knowledge and object of the Feast were diffused, crowds came from all quarters. Academies and even universities shared in the enthusiasm, and during the days of the *Triduum*, there was not a vacant seat. The third day the chapel was taken by storm; those on guard were powerless. Finally on the Feast itself, it was impossible to accommodate all: those who were fortunate enough to gain admission, remained to the last moment; those in waiting, besought them to yield their places for a little while. “You are in paradise,” said they, “give us in our turn, a few moments at the feet of the Madonna.” This was the only contention of these blessed days. Oh! how consoling it was to see this multitude prostrate at the feet of Mary, never



weary of contemplating her, uniting in their benedictions Mary, Rome and France. The soldiers who were on hand to preserve order, in case of need, asked for a Medal and kissed it like little children, void of all human respect ; they assured us they would never part with it.

“The first day at eight o’clock Monseigneur Berlucca, Bishop of Elenopolis, celebrated the holy Mass with all possible solemnity, while voices in the tribune united in the most beautiful chants proper to the occasion. Low Masses were celebrated successively all the morning of that day and of the following ones. Besides many Prelates, Canons and Curates, we may mention numerous deputations from the Priests of the Mission, the Benedictine Fathers, the Chartreuse, the Rev. Gentlemen of St. Sulpice, and the Canadian Fathers.

“In the evening office Mgr. Angeli, private secretary of his Holiness, delivered an eloquent panegyric : his lordship affirmed that he was most happy to take part in this Feast, because he was an affiliated member of the family of Saint Vincent. After singing the Litany, Mgr. Angeli gave solemn Benediction, and the first day of the *Triduum* closed with the invocation : O Mary, conceived without sin . . .

Sunday, the 25th, at eight o’clock Mass was celebrated by the Very Rev. Father Hildebrand, Primate of the Benedictines, who had the kindness to offer the Holy Victim for the Company of the Daughters of Charity. In the evening, the panegyric was delivered by a Benedictine Father, Rev. P. Leon, whose thrilling words moved and edified all his hearers. Very Rev. Father Hildebrand, vested in pontifical ornaments, then gave Benediction.

“The third day of the *Triduum* Mgr. Steuner officiated. In the evening a Rev. Jesuit Father delivered a learned and eloquent panegyric: Benediction of the most Holy Sacrament, by Archbishop Fausti.



Tuesday, the 27th, a blessed and ever memorable day! The celebration of the Feast was, if possible, still more solemn than on the days preceding. Fervor augmented with the multitudes that crowded the chapel; the low Masses began at half-past five; at seven o'clock, high Mass and general Communion; the celebrant was Cardinal Rampolla, Secretary of State to his Holiness, Leo XIII, and guard of the palace.

“Pilgrimages continued throughout the day; we distributed all the notices we had left, about two hundred; it was impossible to count the number of Medals given. In the evening we had a very beautiful discourse from one of the Rev. Father Minims, Curate of the parish of St. Andrew *delle Fratte*, the church in which Father Ratisbonne was favored with the Apparition of the Virgin of the Miraculous Medal.

“The closing Benediction was given by his Eminence, Cardinal Serafino Vannutelli, assisted by two Priests of the Mission, from the establishment of *Via della Croce*, who came each day to lend their assistance to our pious ceremonies, and by the students of the Congregation of Brothers of St. Vincent, who also assisted every day at the closing service. Alas! the beautiful day was rapidly disappearing; his Eminence intoned the hymn of thanksgiving—a most heartfelt thanksgiving; for if we cast a glance over these four glorious days, we can say in all truth that exalted honor had been decreed to Mary.

The extraordinary concourse of the clergy was no less striking than the multitude and recollection of the faithful. During these days our chapel was honored by the presence of many Cardinals, Bishops and numerous prelates; we could not estimate the number of priests, curates, members of religious congregations whose devotion led them hither to do homage to Mary.

“What shall we now say of the favors and graces obtained through the power of the Immaculate Mary?



We are already acquainted with many remarkable ones. Others will be known later ; but how many will be revealed only at the last day !

“The crowd slowly dispersed, scarcely casting a glance at the brilliant illumination above the entrance to the chapel and in the garden ; Bengal lights, ascending balloons, seemed to elicit no admiration ; for all were under the sweet and powerful impressions of this day ; all appeared personally to have experienced the truth of these words of the illustrious convert, Father Ratisbonne : “She did not speak to me, but I understood all.”

“Our poor patients are quite transformed ; many of them repeat in the midst of their tears, that they are no longer afraid to die, if the feasts of paradise exceed the feasts of earth.”

In addition to the Feasts of Turin, Naples and other cities of Italy which we have already mentioned, we have received intelligence of many others. For example, at Plaisance, House of Saint Euphemia, in which Mgr. Vinati was pleased to celebrate Mass on the day of the Feast ; all the ceremonies were conducted with great edification to all ; the Missionaries, and especially the worthy Father Manzi, Superior of the College of Alberoni, zealously concurred in the celebration of the Feast.

At Benevento, a distinguished orator treated in a very superior style the fact and the supernatural circumstances of the heavenly Apparition. We regret our inability to place these sublime and thrilling considerations before our readers. His Eminence, Cardinal di Rende, late Nuncio Apostolic of France, has extended to the Daughters of Charity in his Episcopal city, the paternal benevolence with which he honored them in Paris. He desired on the day of the Feast, to celebrate the holy Sacrifice of Mass at the house of the Daughters of Saint Vincent.



At Caserta, the palace was for the kings of Naples, what the castle of Versailles was for the kings of France; the Daughters of Charity in charge of the military hospital there, celebrated the Feast in their too small chapel. This was like a Mission for the soldiers who experienced a supernatural impulse to approach the Sacraments. On the day of the Feast, they wore ostensibly, the Medal, like the Children of Mary. The following days, the desire of returning to God continued: "Sister," said one of these sick soldiers to the Superioress, after discharging his religious duties, "I am as contented as if I had become a great lord." And another with tears in his eyes said: "O Sister, find the most beautiful prayer in this book for me, that I may thank the Blessed Virgin."

At Sassari, in Sardinia, the Feasts were enhanced by this particular circumstance, that an altar was dedicated to the Virgin of the Miraculous Medal. We transcribe the inscription written upon parchment and signed by witnesses; it was deposited with the relics in the marble slab of this altar: Rev. Father Meloni, Superior of the house of Sassari, communicated this to us.

"In the year 1894, the 26th of November, we, Diego Marongio, Archbishop of Sassari, consecrated this altar to the honor of the Immaculate Mother of God, the Virgin Mary of the Miraculous Medal, and we deposited therein the relics of the holy martyrs, Innocent, Benedict, Vitallus, Eugenius, blessed John Gabriel Perboyre, and of the holy Confessor, Vincent de Paul. And to all the faithful of Christ, we grant to-day an indulgence of one year; and for the anniversary of this consecration, to all who shall visit this altar, forty days in the usual form of the Church." (1.)

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(1.) Anno MDCCCXCIV die XXVI mensis Decembris Ego. Didacus Marongio Archiepiscopus Turritanus, consecravi altare hoc in honorem Immaculatæ Genitricis Mariæ (vulgo della Medaglia Miracolosa) et



At Catana, in Sicily, in the chapel of the Missionaries, the Rev. Vicar Capitular vouchsafed to preside at the solemnity, assisted by two canons and attended by the Seminarians.

But the glory of the Immaculate Virgin of the Miraculous Medal was celebrated with unwonted splendor at Caltanissetta. This city had been admirably prepared for the Feast, by the sublime *Invito Sacro* which the Bishop had published. We give the leading points:

“A new Feast which will be productive of great joy to the whole world, has been recently appointed by the Holy See, in honor of the Apparition of the Immaculate Virgin, Mother of God, to the humble Daughter of Charity of the family of St. Vincent de Paul, in the chapel of the Mother-House at Paris, November 27, 1830. In this manifestation, the Blessed Virgin indicated to the pious and simple novice, the *Medal* which by her orders struck, blessed and propagated, was destined to be called *Miraculous*, on account of the prodigies operated and the favors obtained through the instrumentality thereof.

“This testimony of singular affection of the Immaculate Virgin towards the happy family of St. Vincent de Paul, henceforth became the universal sign of devotion towards the ineffable privilege of the Immaculate Conception; and it has been authentically recognized as coming from heaven; this event will hereafter be celebrated each year on the 27th of November, with the office and Mass proper of the Manifestation.

“It is a source of joy to us to announce it to the pious faithful of our diocese, in whose favor we im-

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reliquias Sanctorum Martyrum Innocentii, Benedicti, Vitalis, Eugenii; Beati Joannis-Gabrielis Perboyre; et Sancti Confessoris Vincentii a Paulo in eo inclusi. Et singulis Christi fidelibus hodie annum unum; et in die anniversario Consecrationis hujus modi ipsum visitantibus, quadraginta dies de vera indulgentia, in forma Ecclesiæ consueta concessi.



plored of the holy Apostolic See an extension of the privileges accorded to the children of St. Vincent de Paul. But it is principally with the faithful of this city, and those of the Commune Massomeli, in which, by a particular favor of God, the Daughters of Charity have for many years exercised the benevolent functions of their admirable Institute, that we desire to share them.

“The fruits which this Feast is calculated to produce in the Church, may readily be surmised, considering that devotion to Mary Immaculate honored in her Medal, is universal. The number of persons upon whose breast shines this miraculous talisman, is simply incalculable.

“As the Scapular of Carmel and the holy Rosary designate the devout servants of the holy Virgin, and cause joy to their hearts when the holy Church celebrates these gifts bestowed by the Queen of Heaven; so henceforth, Nov. 27th, will be a day of gladness for those who honor the holy Medal,—a wonderful present from the power and goodness of the august Queen of Heaven in our own age...

(Here follows an eloquent interpretation of the symbols of the Medal. The *Invito Sacro* continues in these terms:)

“Happy Daughters of St. Vincent de Paul! by an heroic impulse of charity towards your neighbor, you had for a long period exercised a sublime apostleship in favor of humanity, having given yourselves to God to minister to the suffering. Your Mission brought you in contact with those overwhelmed by corporal miseries, and you were their consoling angels. This it was that touched the heart of the Virgin: “Health of the sick” and “Consolation of the afflicted.” She desired to recompense your devotedness, and prove to the world how agreeable to her maternal heart was this apostolate of Christian charity. The Medal, therefore,



is your glorious reward; you could not have wished anything superior to it. It is the glory of your religious family; it is as a heavenly aureola which encircles you; it will shed new lustre on your holy works.

“Yes, the most august Mother of Jesus, our Redeemer, places in your virginal hands, by the Medal, a powerful antidote to heal the infirmities of the heart, and the misery that follows the commission of sin.

“When you place this Medal on the breast of the sick man wavering in faith, it will strengthen that divine gift in his heart; he who will have neglected confession, will be excited to ask pardon of God for his past sins. These graces of conversion of unbelievers and sinners will be innumerable; you will shed tears of holy joy in beholding souls hitherto dead to grace, resume new life by the beautiful prayer: *O Mary, conceived without sin, pray for us who have recourse to thee!*

“The promise made to you when this marvellous gift was bestowed, has been realized. In the course of the last sixty-four years, the apostolate of the Medal has, through the maternal intervention of Mary, made many conquests. Rejoice, exult, sing the hymn of gladness: *Gaudete, exsultate, hymnum dicite, et cantate illi.*

“By the Medal of Mary, infidel nations will receive the light of the Gospel and the knowledge of the true God; by the splendor which invests this new symbol, they who have lost all faith, who have forgotten the Lord, shall find him. For this end, the Woman full of majesty, depicted in Holy Writ, has appeared to us, and in this new Manifestation, she will renew ancient prodigies. Rightly does holy Church chant on the day of the new Feast: “That all may know thee, as we ourselves know thee; and, that they may know there is no God besides thee, O Lord, deign to accomplish new prodigies, and renew the wonders of thy power:” *Ut cognoscant te, sicut et nos cognovimus, quoniam non est Deus præter te, Domine, innova signa et immuta mirabilia. (Eccli. XXXVI, 5-6.)*



“But another mission has been confided to the Daughters of St. Vincent by the holy Virgin in her consoling apparition to Sister Labouré. Not disdaining to manifest herself under human appearances to the humble maiden who had solicited this great favor, and who was conducted into her presence by her guardian Angel, Mary presents herself clothed in white, enveloped in a blue mantle. The happy novice was admitted to a familiar conversation with the Queen of Heaven. This royal Mother of God made known her will to the Sister—namely, to see young girls assemble under her name, to encourage one another to the love of purity and a desire for the things of heaven, signified by her vesture fair as the dawn and blue as the firmament. Hence, we behold at the present day, myriads of Christian maidens formed to the sublime virtues of the Mother of God, whose name they bear, and whose spirit they diffuse in the Christian household, spreading everywhere the virtues of the Gospel. Henceforth, no means will be more effectual in elevating the standard of morality in the world, than the ministry of the Christian virgin reared in the school of the Gospel, moulded upon the example of Her who is all beautiful, all pure, Immaculate.

“How sweetly gleams the Medal of Mary on the breast of Christian maidens, like a precious pearl, and how ardent is the flame of divine charity, which it enkindles in their hearts! Imitating these privileged virgins who in heaven, follow the Lamb whithersoever he goeth, singing a canticle ever new, these virgins of earth also raise their voices, chanting a new hymn to their Immaculate Queen; let them repeat everywhere in harmonious accents: “*O Mary, conceived without sin, pray for us who have recourse to thee!*”....

Such was the eloquent invitation of their pastor to the people of Caltanisetta; these responded thereto with eager piety.



## VII.

*The Feasts in Portugal and in Poland.*

Portugal has rendered worthy homage to the Immaculate Virgin. At Santa-Quiteria in particular, the three days of the solemnity, writes one of our Missionaries, were three heavenly days. The two colleges united for the closing exercises: the Apostolic school contributed to the solemnities by devout canticles and choice musical selections; the faithful assembled in great numbers and were charmed and edified.

In Austrian Poland, the Feast of the Manifestation was celebrated in all the houses of the Missionaries and of the Sisters. They write:

“Each establishment solemnized the Feast to the utmost extent which circumstances permitted. We did not think that the people would take so active a part in it. At Cracow, the Feast coincided with a retreat given at St. Vincent's; the faithful, a little restricted on this account, hastened to satisfy their devotion in our church of the faubourg Stradon (a Great Seminary); and we may say, they were fully indemnified. The solemnity coincided with the Feast of the Immaculate Conception. The case was similar in our new church at Nowa Wies, dedicated to the Immaculate Conception. During three days the church was filled; we had a sermon morning and evening; many confessions, distribution of Medals and conferring the Scapular of the Immaculate Conception. This also took place at Stradon.

“In our beautiful church of Jezierzany, the Feast was also celebrated at the period of the Immaculate Conception; so large an attendance had never been seen. There were many confessions and Communions.

“In all the houses of our Sisters, the celebration was on a grand scale. Mention is made of one small establishment in which there were more than four hundred confessions; a large proportion of the village



profited by this occasion to approach the Sacraments. The clergy zealously concurred in the celebration of the Feast."

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## VIII.

### The Feasts in Asia.

From the shores and from the mountains of Asia, canticles of praise and thanksgiving ascended to heaven in honor of the Virgin of the Miraculous Medal.

"From Smyrna, Sister Mairet, Daughter of Charity, Superioress of the House of Mary, wrote to the Very Rev. Superior General :

"It is needless to tell you, Most Honored Father, that all your Daughters of Smyrna zealously strove that in each of their chapels, decorated in the best manner possible, our Immaculate Mother should receive the homages of the faithful. The House of Mary, which is specially dedicated to the Immaculate Virgin, was not in any degree inferior to the others. All were eager to assist in adorning the chapel. A young Grecian girl (a Schismatic), a former pupil of the institution, and a skilful painter, offered her services to our Sisters, and came daily from a great distance to aid in the preparation for the Feast. But what completed our joy, was the piety with which the faithful came to pray at the feet of Mary Immaculate. On the eve, the confessionals were besieged, not only by the Children of Mary, but also by a great number of ladies who were desirous to gain the plenary indulgence. His Lordship, the Archbishop, said the Mass at seven o'clock, many communicated thereat; the chapel was not spacious enough to accommodate all who wished to take part in our Feast.

"At nine o'clock, Monseigneur, seated on his throne, assisted at the high Mass which was celebrated with all possible pomp by the Superior of the college. In



the evening, we had solemn Vespers, a sermon, and finally, Benediction of the most Holy Sacrament given by the Bishop, terminated this ever memorable day. With what transports of gratitude the *Te Deum* was chanted by the children of the two families of St. Vincent and by the devout faithful!

“One hour later, the bells of the church of the Sacred Heart called anew the more fervent to a Benediction given to the pupils of the college; we hastened thither with gladness to repeat the *Te Deum* and renew our tribute of love and gratitude to our Immaculate Mother.

“How earnestly we prayed for our two families, and particularly for you, Most Honored Father, on this Feast, that it might be given you to preside at many others, above all, at that of the beatification of our venerated Foundress.

“Awaiting this happy day,

Be pleased, etc.”

Rev. Father Saliège writes from the college of Antoura:

“The beautiful Feasts of November 27th, celebrated with such pomp in Paris, were echoed even in our mountains of Libanus. At Antoura, we had first, a solemn *Triduum*, during which our prayers were very earnest. The first day they were offered for the union of the Oriental Churches; it is by prayer, and by the prayers of Mary, for whom the two Churches have preserved a sincere devotion, that we shall obtain success in this important affair. No human means, of themselves, will ever effect this union. God only can operate this miracle for which we ask through the intercession of the Immaculate Virgin.

“The second day, we prayed for France. Whatever be her faults, she is still the land of noble devotedness and the nation beloved by Mary. This is what we say to our children in reminding them to pray that France under the auspices of Mary, may recover the faith of ancient days.



“On Monday, eve of the great solemnity, we made an appeal to all souls devoted to the two families of St. Vincent, requesting the help of their prayers to thank God for having chosen us to propagate devotion to Mary by means of the Miraculous Medal. The Carmelites are the apostles of the Scapular; the Dominicans are the apostles of the holy Rosary, the Children of St. Vincent de Paul have the happiness, nay the obligation, of being the apostles of the Miraculous Medal.

“I shall not describe the day of the Feast: it was worthy of the preparation that had been made. High Mass was celebrated in our chapel of Antoura. But all the Community went in the evening to conclude this consoling solemnity in the chapel of our Sisters of Zowk.

“A brilliant illumination crowned this memorable day.

These holy impressions have produced the happiest results in the hearts of our pupils. This is what our Missionaries most ardently desired.”

The happy announcement of the new Feast did not reach our distant Missions of China in time. This was a great privation; but the late publication of the office did not allow time to have it printed and sent to this country before the day assigned for the celebration.

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## IX.

### The Feasts in Africa.

St. Vincent de Paul when a slave on the soil of Africa, there chanted the praises of the Mother of God, being requested to do so by the wife of his master who wished to hear the canticles of his religion; he intoned the *Salve Regina*. His children have also manifested their love for Mary on this new occasion afforded them.



The Archbishop of Algiers, in a letter addressed to all his clergy, was pleased to announce the Feast of the Miraculous Medal, in terms which manifested the greatest benevolence towards the double family of St. Vincent de Paul ; and he himself invited the faithful to assist at the celebration of this solemnity in the chapel of the Priests of the Mission and in that of the Daughters of Charity.

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X.

The Feasts in North America. Mexico.

In Mexico, the Associations of the Children of Mary have made extraordinary advancement, owing to the zeal of the Missionaries, who endeavor by this means, to continue the good which the Daughters of Charity here effected, previous to their expulsion by a revolutionary government. In this blessed family, the new Feast of the Immaculate Virgin was celebrated with singular manifestations of joy.

The Great and the Little Seminaries also participated in these solemnities. They write to us as follows, from the Seminary of Merida, in the Province of Yucatan :

“Great was the joy of our hearts at the news of the institution of the Feast of the Manifestation of the Immaculate Virgin of the Miraculous Medal, which his Holiness, Leo XIII, has granted to the family of St. Vincent de Paul.

“The Feast was announced to the faithful for November 27th. On the eve, Mgr., Archdeacon of the Cathedral, Apostolic Prothonotary, presided at the Vespers ; on the day of the Feast, the holy Sacrifice of the Mass was celebrated with great solemnity ; an unusual concourse of the faithful assisted. The altar of the Blessed Virgin at which the Mass was said, was adorned with a profusion of flowers and lights. The



statue erected on this occasion was that of the Immaculate Conception disposed according to the model of the Miraculous Medal.

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## XI.

### The Feasts in Central America.

At Coli, in Columbia, centre of the Province of Central America of the Missionaries, the Feast, celebrated with the concurrence of the parochial clergy, has in this, as in all other places, surpassed the highest expectations. The devotion and enthusiasm of the faithful were such, that long before the hour appointed for the offices, they came to secure places. Many of them, however, were forced to return without the privilege of entering.

Holy Communion was given at very unusual hours.

At San José de Costa Rica, Mgr. Thiel, on the day of the Feast, celebrated the Holy Sacrifice at the seminary, and his Grace gave a moving instruction on the object of the solemnity. The chapel of the Orphans' hospital had been selected for the celebration of the public service of this beautiful day. Besides the ordinary members of the household, the Religious of our Lady of Sion, assisted at the solemn service to testify by their presence, the part they took in this Feast, which they regard as the origin of their establishment.

From the Central-House of the Daughters of Charity in Guatemala, they write:

"On the receipt of the brief of our Holy Father, we hastened to present it to the ecclesiastical Governor who here replaces the Archbishop who has been in exile more than seven years. He received it with remarkable benevolence, and gave full permission to celebrate a solemn *Triduum* at the Central-House, and to do whatever might contribute to augment devotion among



the people, and excite them to profit by the spiritual favors granted to this effect.

“The decree, translated into Spanish, was published in the Catholic journals, affixed to the doors of the churches, and thousands of copies of the same were distributed. The Feast has been enthusiastically received. Unfortunately the time was too limited for the extensive preparations we desired to make, but this defect was supplied by our good will. The priests invited to preach, gladly accepted the sweet Mission to make our Immaculate Mother better known and loved in the Manifestation of our holy Medal. One of the clergy, most devoted to the double family of St. Vincent and whom they had forgotten to invite, came to make earnest but amiable reproaches for this oversight; and he asked as a favor, to be permitted to give an instruction every evening of the *Triduum*, on devotion to the Miraculous Medal, the precious treasure of the Daughters of Charity.

“Thanks to a letter from one of our Sisters of the sacristy, we had some idea of the decorations of the dear chapel of our Mother-House, and we endeavored to conform thereto, as far as possible.

“I regret my inability to send you the three beautiful sermons given during the *Triduum*,—the first day by Father Ramirez-Colon, secretary of the Archbishopric; the second, by Rev. Father Torres, Priest of the Mission; and the third day by Rev. Father Orantes, our parish priest. They would afford you pleasure, I am sure, and would convince you that in this distant country of Central America strong faith and deep devotion to the most holy Virgin exist; that we find many persons truly benevolent and devoted to us, and that immense good can be done here.”



## XII.

### The Feasts in South America.

The most edifying accounts have reached us from Brazil, from the Argentine Republic, and from Peru.

Sister Castagnet writes from Lima (Peru):

“On each day of the *Triduum* solemn high Mass was celebrated by a prelate. The crowd was so great that our spacious church could not suffice for the people. On the 27th, we had a procession. All the children of Mary, both interne and extern, assisted at it, arrayed in white, with their banners and oriflammes. The procession wound through the corridors and garden of the Central-House, and through the square in front of the church and the house. In one of the halls an altar was erected, and adorned with lilies; here a child from Santa Rosa made an act of consecration to the Blessed Virgin. Another altar was erected in the garden; on approaching this, the procession moved through a spacious and beautiful vine-clad arbor which, in this month of November, was covered with grapes; a child from St. Andrew's made here a second act of consecration to the holy Virgin; a third act was made in the church after the sermon, by a child from the house of Santa Ana.

“The decoration on the façade of our church was universally admired. In the interior, the large and beautiful statue given to me by Mother Havard when I was in Paris, was the admiration of the whole city of Lima.”

In the centre of South America, at Mariana (Brazil), the pupils and orphans of the Sisters' establishment, to the number of two hundred, all arrayed in white, adorned with their Medal of Children of Mary, repaired in procession to the church of the Seminary and assisted at the solemn high Mass. Thus, the two families of St. Vincent united in rendering due homage to the Virgin of the Miraculous Medal.



The chapel presented a most beautiful appearance; it seemed as if filled with a white and mysterious cloud. Two hundred and twenty seminarians were present in surplice, each bearing on his breast the Miraculous Medal. The students of the Great Seminary under the care of their professor of moral theology, Rev. Father Chanavat; the pupils of the Little Seminary were attended by their professors, Rev. Fathers Castaldo and Defranceschi. After the Gospel, Father Cornagliotto, who had governed the Seminary for forty years, ascended the pulpit. In an admirable discourse well adapted to the capacity of his immense audience, he recounted the history of this magnificent Feast: he was acquainted with the origin of it from his childhood; he had followed its progress till now it forms a part of the liturgy of the Church. The narration of the divers prodigies and conversions obtained by the Virgin of the Medal, drew tears from all. At night the front of the Seminary was brilliantly illuminated; the youthful musicians rendered various choice selections, while the artillery and fireworks manifested universal gladness.

At Fortaleza, Province of Céara, in Brazil, the solemnity was celebrated at the house of the Daughters of Charity. The superb façade of this establishment, three hundred metres in length, was magnificently decorated.

The seminarians and interne pupils assisted at the solemn Mass in their chapel which, alas! was much too small. In the evening at five o'clock, there was an assemblage of all the works; the gardens, the spacious verandas, were all filled by the multitudes. Those who were fortunate enough to find place in the chapel heard a beautiful sermon; this was followed by a solemn procession. The scene baffles description, it was fairy-like; it was nightfall, and every child of this immense multitude whether rich or poor, had a Chinese lantern



of various colors. Groups were formed at stated intervals; the seminarians and students, encircled the Immaculate Virgin and chanted the *Ave, maris stella*. This was followed by a brief but fervid allocution. Before concluding, the orator asked the children and the people: "To whom do you wish to consecrate yourselves?" The children and people with one voice replied: "To Mary Immaculate."—"Whom do you desire for your Queen and Sovereign?" And the crowd responded: "Mary Immaculate." In fine: "My children, whom do you wish for your Mother?" Again, the answer came full and strong: "Mary Immaculate." The chant of consecration immediately followed. The children of the house commenced the coronation hymn: "Why this gladness," etc., and at the chorus: "O Virgin, accept this crown," two little angels deposited the crown upon the head of our Immaculate Mother!

The seminarians took up the chant; and defiling, each one received a Medal which he devoutly kissed. The general distribution of Medals took place at the same time, at the two extremities of the procession. The people in attendance declared they had never seen anything comparable to this celebration.

From the house of Campo da Polvora, we learn how the Feast was celebrated at Bohia (Brazil.)

"In America, we had neither the rich ornaments, nor the pompous decorations of France; but happily, the ingenious piety and faith of the people supplied the deficiency. No sooner was the Feast announced at Bahia, than nothing was heard but preparations for the 27th—solemn procession, pontifical rites, etc., etc. The Children of Mary, who thank God, are very numerous here, immediately took the Feast to heart. The Rev. Superior justly remarked to them, that this Feast was in a special manner, theirs, since their Association took its rise from the revelations of the holy



Virgin to the humble Sister Catherine Labouré. The Archbishop graciously accepting our invitation, officiated pontifically morning and evening of this beautiful day. We had the happiness of listening to one of the most distinguished orators of the city—a Brazilian priest, nephew of Mgr. de Macedo.

“A procession took place in the evening. About four hundred Children of Mary in white, a branch of lilies in the hand, a crown of roses on the head, each girded with a blue cincture in memory of the Apparition of the Virgin Immaculate, assisted. The cortège made the tour of the city. Monseigneur, with a large number of priests, brought up the rear, and an immense throng accompanied the procession. Never had the antique city of Bahia beheld such a spectacle! People were enchanted at the aspect of these Christian virgins; from high windows, roses and exquisite bouquets were cast upon them; but nothing disturbed their modesty and recollection. The expiring echo of this charming day awaited us at the hospital. Here, at twilight, at the hour when the silence of evening brings peace and sweet recollection to the soul, more than two hundred patients carrying Venitian lanterns, walked in procession through our vast enclosure. It was most affecting to see these poor creatures enjoying for a moment this sweet peace and happiness. On beholding them we fain would have fancied before us that multitude formerly accompanying our divine Master through the streets of Judea, whose infirmities and sorrows Jesus so tenderly compassionated. This is also, we may say, the privileged lot of the Daughters of Charity in these vast countries of Brazil. It was indeed a touching spectacle, to see these good Sisters passing here and there, sometimes making order in the ranks, sometimes assisting a poor weary patient whose limbs could with difficulty support him, but who was resolved at any cost, to follow the procession.



"The holy impressions of these Feasts still actuate us, and we see the fruits of them. There is unbounded confidence in the holy Medal. We have distributed thousands; our supply is exhausted. The governor of the Province lately sent an officer to ask for Medals for himself and family. We had scarcely enough to satisfy this pious desire:

In the Argentine Republic, the journal *La Perla del Plata*, consecrated to the devout commemoration of the Apparition of the Virgin of the Miraculous Medal, these touching lines:

"A ceremony at once simple and sublime, took place Nov. 27th, in the chapel of the college, (1.) which the virtuous Daughters of St. Vincent de Paul direct at Lujan with such ability and devotedness. The object of the ceremony, was the celebration of the several manifestations with which the holy Virgin has favored mankind.

"These solemnities which attract not general attention, because they do not offer what worldlings seek, nevertheless, merit serious consideration, both on account of the sentiments which they embody, and the charm which attends them.

"To extend devotion to what is most beautiful and attractive in the Christian religion, namely, to Mary, the Mother of God, is the property of noble and elevated souls who, having broken the bonds of the flesh, live by the spirit and, by holy contemplation, rise to their Creator who infuses into their hearts torrents of graces which the world, plunged as it is in illusions and vanities, cannot comprehend.

"And when these sentiments become incarnate, as it were, in hearts like to those of the Daughters of St. Vincent de Paul, inflamed with a charity to which the

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(1.) In America, every assemblage of young boys or of young girls, is called a College, Orphan Asylum, etc.



world pays homage, and which it justly venerates, they serve as sublime examples of faith and self-abnegation. All the aspirations of the human heart, all its desires, all its hopes are concentrated by these holy women in one unique ideal: "The love of God and the neighbor." Is it not a sublime destiny for these souls, to be the slaves of a love which every one must respect and admire?

"This display of religious sentiment and of charity is a perfume which purifies the atmosphere of this material world, and prevents corruption and death. Hence, averting our eyes from the littleness and the miseries which the world itself condemns, we turn them with pleasure upon these divine spectacles.

"The anniversary of the Apparition of the Miraculous Medal was celebrated by the Daughters of St. Vincent de Paul, of Lujan, in their limited sphere, with all the enthusiasm and zeal which their simplicity and love inspired.

"At the solemn high Mass, the Priests of the Mission of St. Vincent de Paul, Rev. Fathers Salvaire, Brignardelli and Bajac officiated. The harmonious chants of the choir ascended to heaven with the incense, and filled the sacred edifice. The chapel was tastefully adorned, and the aspect of the devout multitude in prayer before the statue of Mary, was truly edifying.

"After the Gospel, Father Salvaire, in a simple, elegant and fervid allocution, recommended to the assistants, the veneration of a Medal so truly miraculous, by unfolding the benefits it procures, and retracing the circumstances of the Manifestation, first, in the Mother-House of the Sisters in Paris, then in the Church of St. Andrew *delle Fratte*, in Rome.

"After the chant of the *Te Deum*, and the Benediction of the most Holy Sacrament, Medals in honor of the Feast were distributed to all the assistants.



“We offer our sincere congratulations to the Sister Superior of the College and to her virtuous companions, who so generously seconded her views. May they ever find during life, in the heavenly mission confided to them, the satisfaction and recompense responding to their sublime aspirations !”

We shall conclude these edifying, we may say, these marvellous descriptions of the Feasts in honor of the Immaculate Virgin, by the lines sent from Montevideo, capital of the republic of Uruguay :

“I cannot tell you, writes Sister Duthu, Daughter of Charity, to the Very Rev. Superior General, how grateful the hearts of your Daughters are to you, for the Feast which we have just celebrated. The Reverend clergy, the people, the Children of Mary, were truly enthusiastic. The Bishop is desirous that one of the churches, as a national temple, be dedicated to the Immaculate Virgin of the Miraculous Medal.”

The church of the parish of the Union, situated a short distance from Montevideo, will enjoy this privilege. “The construction of the commemorative altar, writes Sister Four, Superioress of the Sisters’ establishment in this parish, will require an extension of the church, which, consequently, will necessitate considerable expense. How shall this be ? The holy Virgin will come to our aid. The realization of this desire of the chief pastor of the diocese, will be another proof of the power of Mary Immaculate.

“When good Sister Duthu wrote from Montevideo the letter which has been inserted in our *Annals*, as an example of the numerous demands expressed for the celebration of this Feast, she did not expect to see her wishes so generously heeded. May we not recognize in this circumstance an extension of this prophecy of Catherine Labouré : “You will obtain in favor of the Medal, more than you would presume to ask ;” for, who among us would have ventured to hope from the



Bishop, in favor of his church in Union which is entrusted to us, so glorious a patronage?"

We transcribe the account of the celebration of November 27th.

"The faithful had been prepared by the notices from the press, and by the diffusion of pamphlets giving a brief account of the Miraculous Medal, and by the exercises of the month of May, which in this country, are celebrated during the month of November, all which supplied for the *Triduum*. But, alas! two days previous to the Feast, the heavens grew dark, the wind blew furiously from the ocean, and during these two days there were continued squalls of beating rain on the continent. Many prayers were addressed to Mary, and yet, on the evening of the 26th, many hearts lost confidence. But behold! at the dawn of the 27th, not a cloud was to be seen in the heavens; the morning star was radiant; the sun rising in all his splendor; promised a glorious day, and such indeed it proved.

"The churches or chapels of the two families of St. Vincent at Montevideo and at Union, were not spacious enough to accommodate the concourse of worshippers eager to participate in this festivity.

"I cannot pass over in silence the beautiful panegyric on the Virgin of the Miraculous Medal, delivered by Monseigneur Haretche, Vicar General of the diocese, at the conclusion of the Mass celebrated by the Bishop, at the house of St. Vincent, under the charge of the Daughters of Charity. The eloquent orator had selected for his text these words of the first book of Paralipomenon, cited in the Gradual of the Feast: *Recordamini mirabilium ejus quæ fecit: signorum illius et judiciorum oris ejus*. Developing in three points these three ideas of the text, and applying them to the occasion, he showed first: the affecting circumstance of the Apparition of Mary to Catherine Labouré,—the power of the Medal manifested by numerous prodigies—and the



useful lessons which we should gather from the words which fell from the very lips of the Immaculate Virgin, and which are addressed to all Catholics throughout the world. From many eyes flowed tears of tenderness.

“About the same hour, a similar solemnity united the Children of Mary and the pious faithful of the parish of Cordon, at the house of the Daughters of Charity in rue Colonia, while our parish of Union was honored by the presence of Mgr. Stella, co-adjutor Bishop, who celebrated Mass at which was general Communion.

“The Daughters of Charity of Union celebrated the festivity in the church of the Missionaries. Owing to the skill of our Sisters, the church was adorned with all the magnificence and taste befitting so grand a solemnity. Oh! how charming was the Blessed Virgin of the Miraculous Medal on her throne erected on a mound of lilies; and with what delight would she behold at her feet on the evening of this glorious day, the thousands of young girls coming to salute her as their Mother, and to bear her in triumph through the streets! In this locality, these pious associations make a deep impression by their dignity and religious character; the influence which they exert over a society which is much more civilized and refined than is commonly supposed in Europe, is powerful enough to authorize a public profession of their faith by means of public processions. At Union we enjoy perfect liberty in this respect; and both the civil and military authorities concur whenever we make an appeal to their good will.

“A prominent Catholic journal of Montevideo, *El Bien*, has given an account of the ceremony, as follows:

*Feast of the Miraculous Medal at Union.*

“The number assembled yesterday at Union for the celebration of this Feast, is estimated at five thousand. Our best families were there represented. (Here fol-



lows a long list of names.) The Children of Mary from Montevideo, Cordon, Union and Agnada assisted in a body, the majority robed in white. At three o'clock, the entire nave of the church was densely thronged; a large number of the faithful remained in the portico and adjacent courts, for want of better accommodations.

"In the first rank were the Children of Mary kneeling around their rich banners. What a magnificent tableau! What an admirable expression of faith, innocence, and ardent love for the august Mother of God and of men! Shortly after three o'clock, Mgr. Soler, the diocesan Bishop, ascended the sacred pulpit and delivered a brilliant discourse on the subject of the Feast, in which, exalting the glory of the Queen of Heaven, he showed how, in proportion as devotion to Mary diminishes among men, they become weak and fall away; so, on the contrary, they advance in faith and virtue, according to the measure of their love, veneration and devotion towards so holy and worthy a Mother.

"His Highness, in conclusion, announced that he intended to apply to Rome for the extension of this annual Feast throughout his diocese, that is, in the whole Republic.

"Monseigneur then placed the parish of Union under the patronage of Mary Immaculate of the Miraculous Medal, without prejudice, however, to its titular patron, St. Augustine, recommending the Priests of the Mission, the Daughters of Charity and the Children of Mary to redouble their zealous efforts, to procure means to enlarge the proportions of this temple, destined henceforth, to honor the most holy Virgin, under this new title, and to become a centre of pilgrimage from all points of the Republic.

"After the *Te Deum* and the *Tantum ergo*, which were admirably rendered, Mgr. gave the Benediction of the most Holy Sacrament.

"It was half-past four when the procession started;



it passed through the broad and beautiful streets of Union. At the head in double file, advanced two hundred young girls arrayed in white with garlands of roses on their heads, a branch of lilies in their hand. Then followed the various associations of the Children of Mary with their respective banners; last of all, the Guard of honor. Immediately in advance of the clergy, the statue of the Immaculate Virgin was carried by the Children of this Blessed Mother, eagerly desirous of the honor of bearing this precious burden.

"The Bishop was attended by his two Vicars General, Rev. Father Ganiga, Superior of the Seminary, and Rev. Doctor Pons; by the Priests of the Mission, and members of other religious Communities. The church was tastefully and artistically arrayed in the colors of the Virgin, white and blue, which are also our national colors.

"The military band and a picket of soldiers of the light artillery accompanied the procession.

"With the blessing of the Bishop, closed the beautiful Feast which will be an epoch in our religious history, and which will open a new era of regeneration for this Republic, in that, it enlarges the horizon of this touching devotion to the Queen of Heaven. We offer our hearty congratulations to the Daughters of Saint Vincent and to the Priests of the Mission."

"The above is a faithful account of the new Feast in the capital of Uruguay." (1.)

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(1.) The above was printed when the narration of the solemnities celebrated at Constantinople, in the Church of St. Benedict, and that of Salonica reached us. In speaking of the latter city, they say: "In the parochial church of the Mission, in the Bulgarian Seminary at Zeitenlik, in the convent of the Religious of the Eucharist, at the female orphan asylum of Calmair, and at the new chapel of the Italian hospital St. Margaret,—in all these divers points which interlace the entire city, Mary Immaculate was Queen in the midst of her faithful subjects, who for more than half a century, glory in having her for chief Patroness?"



The prophet heretofore invited all nations and people to praise God : *Laudate Dominum omnes gentes, laudate eum omnes populi*. In terminating the narration of the accounts which we have received from every point of the globe, we are authorized to state that all nations have, on this occasion, praised God, in rendering loving homage to his august Mother, the Immaculate Virgin of the Miraculous Medal.

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Indults.

An indult of November 12, 1894, granted the faculty of celebrating every year, the Feast of the Manifestation in any church, when the chapel of the Missionaries or that of the Daughters of Charity does not concur in this solemnity ; and in this case, every priest is privileged on these days, to say the Mass proper of the Feast. (1.)

The following Brief which has not hitherto been published, grants a Plenary Indulgence on this occasion.

Plenary Indulgence, to be gained in the chapels and oratories of the Missionaries and of the Daughters of Charity, or in any other church, on the day on which the Feast of the Miraculous Medal is celebrated.

NOVEMBER, 17, 1894.

For ten years.

LEO XIII, POPE.

To all the faithful of Christ to whom these present Letters be made known, health and Apostolic benediction.

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LEO PP. XIII.

Universis Christifidelibus præsentis litteras inspecturis salutem et Apostolicam Benedictionem. Ad augendam fidelium religionem et

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(1.) See Volume second, No. 1, Eng. Ed., 1895.



To augment the faith of Christians and to procure the salvation of souls, we open the heavenly treasures of the Church confided to our solicitude, and mercifully grant in the Lord, on the requisite conditions, a plenary indulgence and remission of all their sins, to all the faithful of both sexes and to each one among them; provided that truly contrite, having confessed their sins and received holy Communion, they devoutly visit a church or public oratory attached to establishments of the Priests of the Congregation of the Mission founded by St. Vincent de Paul, or to those of the Sisters called Daughters of Charity of the same Congregation, on the day appointed for the celebration of the Feast of the Manifestation of the Immaculate Virgin of the holy Medal. This indulgence can be gained each year, from the first Vespers of the Feast to the sunset of the same Feast, on condition of offering to God fervent prayers for peace among Christian princes, the extirpation of heresies, conversion of sinners, and the exaltation of our Holy Mother the Church.

This indulgence may be applied by way of suffrage, to the souls of the faithful who, united to God by charity, have departed this life.

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*animarum salutem cœlestibus Ecclesiæ thesauris pia charitate intenti, omnibus et singulis utriusque sexus Christifidelibus vere pœnitentibus et confessis ac sacra communione refectis, qui quamlibet Ecclesiam seu Oratorium publicum tum Presbyterorum Missionariorum Congregationis S. Vincentii de Paulo, tum religiosarum sororum, Filias quas vocant charitatis, ejusdem Congregationis, quo die ibidem festum Manifestationis Immaculatae Virginis Mariæ a Sacro Numismate, servatis servandis, celebretur, a primis vesperis usque ad occasum solis diei hujus modi singulis annis devote visitaverint atque ibi pro christianorum principum concordia, hæresum extirpatione, peccatorum conversione ac S. matris Ecclesiæ exaltatione pias ad Deum preces effuderint, Plenariam omnium peccatorum suorum indulgentiam et remissionem, quam etiam animabus Christifidelium quæ Deo in charitate conjunctæ ab hac luce migraverint per modum suffragii applicari posse misericorditer in Domino concedimus.*



In localities in which the Congregation has not a special church, we grant to said Priests of the Mission and to the Daughters of Charity, with the consent of the respective Bishops, to celebrate the Feast of the Manifestation in any other church or public oratory. And the faithful on that day, can gain the same indulgence, or apply it to the dead in conforming to the aforesaid prescriptions.

These presents will be of value for ten years.

It is our wish that the copies of this decree, even those printed, signed by a notary public under the seal of an Ecclesiastic constituted in dignity, enjoy the same credence as the decree itself if shown or presented.

Given at Rome, near St. Peter's, under the seal of the Fisherman, November 17, 1894, the seventeenth year of our Pontificate.

For His Eminence Cardinal de Ruggiero,  
NICHOLAS MARINI.

Concedimus etiam ut iis in locis ubi propria Institui desit Ecclesia supradictis presbyteris et religiosis sororibus liceat de respectivorum ordinariorum consensu in quavis alia Ecclesia seu publico sacello idem festum celebrari, et fideles inibi eodem die festo eandem indulgentiam vel defunctis applicabilem acquirere possint valeantque dummodo suprascriptæ conditiones omnino servantur. Praesentibus ad decennium valituris. Volumus autem ut praesentium litterarum transumptis seu exemplis etiam impressis manu alicujus Notarii publici subscriptis et sigillo personæ in ecclesiastica dignitate constitutæ munitis eadem prorsus adhibeatur fides quæ adhiberater ipsis praesentibus si forent exhibitæ vel ostensæ.

Datum Romæ apud Sanctum Petrum sub Annulo Piscatoris die.

XVII Novembris MDCCCXCIV, Pontificatus Nostri anno decimo septimo.

Pro Domino Card. De Ruggiero,

NICOLAUS MARINI.

Concordat cum originali :

ALEFRIDUS MILON,

*Sect. Congr. Miss.*



FACULTY.

To celebrate every day the votive Mass of the Manifestation of the Immaculate Virgin of the Miraculous Medal, in the chapel of the Mother-House of the Daughters of Charity, at Paris.

January 12, 1895.—*In perpetuity.*

CONGREGATION OF THE MISSION.

Very Rev. Anthony Fiat, Superior General of the Congregation of the Mission having humbly solicited of our Most Holy Father Leo XIII, the faculty for every priest to celebrate at any time of the year, in the public chapel of the Mother-House of the Daughters of Charity at Paris, the votive Mass of the Manifestation of the Immaculate Virgin of the Miraculous Medal, even should the office of the day be of double rite.

The Sacred Congregation of Rites, in virtue of the special faculties conceded to it by our Most Holy Father, has been pleased to grant this petition on the condition, that only priests who come to this chapel as to a pious pilgrimage and wish there to celebrate the holy Sacrifice, can say the votive Mass solicited. The exceptions are : double Feasts of the first and second class, Sundays, ferias, vigils and privileged Octaves :

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CONGREGATIONIS MISSIONIS.

Reverendissimus dominus Antonius Fiat, Superior generalis Congregationis Missionis a Sanctissimo Domino Nostro Leone Papa XIII privilegium humillime expetivit, quo cuilibet Sacerdoti in publico Oratorio Parisiensi adjecto Domui principi Filiarum Caritatis, Missam votivam quovis anni tempore celebrare liceat propriam de Manifestatione B. V. M. Immaculatæ a Sacro Numismate ; etiamsi officium ritus duplicis occurrat, Sacra porro Rituum Congregatio, utendo facultatibus ab eodem Sanctissimo Domino Nostro sibi specialiter tributis, ita precibus benigne annuit, ut sacerdotibus tantum piæ perigrationis causa illuc accedentibus et sacrum ibidem facturis expetitam Missam votivam liceat celebrare ; exceptis Duplicibus primæ et secundæ classis, quovis festo Deiparæ, necnon Dominicis, feriis, Vigiliis Octavisque



the Rubrics being observed. And this, all things to the contrary notwithstanding.—Jan. 11, 1895.

Caj. Card. Aloisi-Masella, Prefect.

(Place of the Seal.) A. TRIPEPI, *Secretary*.

We are aware that many dioceses and various religious Communities have solicited and obtained the authorization to adopt the office proper of the Manifestation of the Immaculate Virgin of the Miraculous Medal.

We cite the following dioceses: Amalfi (Italy), Albi, Amiens, Alife (Italy), Paris, Ciudad Rodrigo (Spain), Cambray, Perpignan, Evreux, Acireale (Italy), Oran (Algeria), Port-au-Prince (Haiti), Limoges, Oria (Italy), etc. And among divers Congregations: The Oratory of Perugia, the Capuchins of the Province of Savoy, the Order of St. John of God in the Province of France, the Society of the Marists, etc.

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OUR ANNALS.

The present number is in advance of the ordinary time: this will also be the case with succeeding numbers, that the publication of the other editions may be ready for the beginning of each quarter.

All the editions that have been announced, appear regularly, thanks to the devotedness of the members of our two families who have charged themselves with the execution of this work, so much desired; and all these, the English, German, Spanish, Italian and Polish

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privilegiatis: servatis Rubricis. Contrariis non obstantibus quibuscumque.—Die II Januarii, 1895.

Card. Aloisi-Masella, Praef.

A. TRIPEPI, *secretarius*.

Concordat cum originali:

ALEFRIDUS MILON,

*Secr. Congr. Miss.*



have from the outset, attained a perfection which challenges our admiration; now, these united efforts to which it is but just to render homage, will contribute to make this collection so dear to us, more interesting than ever.

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With this number of the Annals will be issued in a volume, the *Life of Mr. de Andreis*, a fragmentary translation of which has been published. It forms a neat work in octavo of one hundred and fifty-five pages. Only a limited number of copies has been issued: the volume is for sale at the Mother-House, rue de Sèvres, 95.

In connection with this we subjoin a list of other biographies of members of the Congregation. These we have at hand; they can be procured at the Mother-House. We shall be happy to mention any that may be designated. The brochures specified in the list are generally, extracts from our *Annals*.

Life of Rev. John Mary Aladel, Priest of the Mission. Paris, 1873. One vol. in 12mo. 300 pages.

Life of Very Rev. Mr. Almeras, Second Superior General of the Congregation of the Mission.

Paris, 1839. One vol. in octavo; 115 pp.

Life of the Very Rev. Felix de Andreis, of the Congregation of the Mission.

Baltimore; Kelly, 1861. One vol. in 12mo., 276 pp.

Monseigneur John Henry Baldus, of the Congregation of the Mission. Vicar Apostolic of Kiang-Si (by the Abbe I. B. Sevres.) Mauriac (Cantal.)

Kossman-Becker, 1892. One vol. in 18mo., 168 pp.

Eugène Borè, XV Superior General of the Congregation of the Mission. Biographical notice (by Rev. Father Pémartin), second edition.

Paris, 1879. One vol. in octavo, 372 pp.

Eugène Borè, Superior General of the Congregation of the Mission and of the Daughters of Charity, by Leonce de la Rallaye, Paris.



Delhomme, 1893. One vol. in Octavo, 300 pp.

Life of Léon Brancourt, Novice of the Congregation of the Mission, Paris, 1894. Brochure in octavo, 45 pp.

Biographical notice on Venerable Clét (by Rev. Father Vauris), Paris, 1853. One vol. in 12mo., 166 pp.

Life of the Venerable Francis Regis Clét, Priest of the Mission, and Martyr, by Mgr. Charles Bellet, Paris, Bloud, 1891. One vol. in quarto, illustrated; 176 pp.

Life of the Venerable Francis Regis Clét, Priest of the Mission, martyred in China, by Rev. Father Demimuid, Paris, 1893. One vol. in octavo, illustrated; 435 pp.

Notice on Rev. Narcissus Corby, Priest of the Mission, former Superior of the little Seminary of Montpellier. Paris, 1887. Brochure in octavo, 24 pp.

Notice on Rev. Anthony Damprun, Priest of the Mission. Paris, 1889. Brochure, 26 pp.

Life of Mgr. Danicourt, of the Congregation of the Mission, Vicar Apostolic of Kiang-Si (China) by Mr. E. I. Danicourt. One vol. in octavo, 535 pp.

Life of Rev. T. Dazincourt, Priest of the Mission, by one of his confrères. Paris, 1892. One vol. in octavo, 570 pp.

Life and Apostolate of Mgr. Delaplace, Vicar Apostolic of Pekin. Auxerre, 1892. One vol. in octavo, 287 pp.

Notice on Rev. Lambert Duchesne, a Missionary of Sedan, by the Abbe Lejay, Charleville. Brochure in octavo, 34 pp.

Il Padre Durando, della Congregazione della Missione, per Fr. Martinengo. Torino, 1888. One vol. in octavo, 340 pp.

Life of Very Rev. J. B. Etienne, XIV Superior General of the Congregation of the Mission and of the Company of the Daughters of Charity, by a Priest of the Mission. Paris, 1881. One vol. in octavo, 576 pp.



Notice on the life of Rev. P. Taroux, Priest of the Mission, Vicar Apostolic of Algiers and of Tunis (1705-1740), by the Abbe Haclin.

Amiens, 1872. One vol. in 18mo., 124 pp. Vida de EE. and RR. Senhor Antonio Ferreira-Viçoso, obispo de Mariana, pelo padre Gomes Pimenta. Mariana, 1876. One vol. in octavo, 426 pp.

Notice on Brother Joseph Génin, of the Congregation of the Mission. Paris, 1894. Brochure in octavo, 22 pp.

Notice on Rev. Joseph Gerard, Priest of the Mission, first Superior of the Seminary of Algiers. Paris, 1881. One vol. in octavo, 227 pp. A French Missionary in Tunis in the XVII century.

Notice on Rev. Julien Guérin, Priest of the Mission. Paris, 1894. Brochure in octavo, 30 pp.

Abyssinia and its Apostle. Life of Mgr. Justin de Jacobis, of the Congregation of the Mission. Paris, 1866. One vol. in 12mo., 450 pp.

Notice on Rev. Marien Kamocki, Priest of the Mission. Paris, 1893. Brochure in octavo, 40 pp.

Eulogy on Rev. Father Macé, Priest of the Mission, Superior of the Seminary of Rochelle, 1769. Brochure in 12mo., 40 pp.

Notice on Mr. Ernest Lacour. Paris, 1883. Brochure in octavo, 38 pp.

Notice on Rev. Louis Mellier, Priest of the Congregation of the Mission. Paris, 1881. Brochure in octavo, 103 pp.

Notice on Rev. Father Oudiette, Priest of the Mission. Angoulême, 1878. One vol. in octavo, 174 pp.

Life of Blessed John Gabriel Perboyre, Priest of the Mission, martyred in China (by M. Vauris.) Paris, 1889. One vol. in octavo, illustrated, 473 pp. Editions in several languages.

Il Missionario Apostolico Giovanni Pinna (piete della Missione.) Torino, 1873. Brochure in 18mo., 84 pp.



Notice on Monseigneur Adrien Rouger, of the Congregation of the Mission, Vicar Apostolic of Southern Kiang-Si. Paris, 1889. One vol. in 12mo, 209 pp. Translated into Italian.

Notice on Rev. P. L. Sabalette, Priest of the Mission. Paris, 1884. Brochure in octavo, 54 pp.

Notice on the life of Very Rev. Dominic Salhorgue, XII Superior General of the Congregation of the Mission. Paris. Brochure in octavo, 38 pp.

Breve Raggaglio della vita del Signor Carlo-Antonio Vacchetta, sacerdote della Missione, scritta dal Pr. Felice Tempia. Torino, 1751. One vol. in 12mo, 260 pp.

Mirror of the Brother Coadjutor, comprising the life of Brother Alexander Véronne, of the Congregation of the Mission, by Brother Chollier. Paris, 1875. 200 pp. in octavo.

Notice on Rev. Eugène Vicart, Priest of the Mission. Angoulême, 1878. Brochure in octavo, 105 pp.

Notice on Rev. Ernest Vicart, Priest of the Mission, former Superior of the College of Montdidier. Paris, 1881. Brochure in octavo, 43 pp.

D. Jeronimo Viladas y Lamich, de la Congregacion de la Mission, por Fernando de Casa-Nova. Habana, 1883. In octavo, 47 pp.

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We shall give at a later period the bibliography of the lives of St. Vincent, with some explanatory notes and testimonials of appreciation.

At present we shall mention only the life published by Abelly. It has been placed at the head of the collection of the works of St. Vincent which comprise twelve volumes in octavo (1880-1891), as follows :

Volumes I, II, III. Life of St. Vincent.

Volume III, treats of the *Virtues* ; it can be procured separately.

Volumes IV, V, VI, VII. Letters of St. Vincent.

Volume VIII. Conferences to the Missionaries.



Volumes IX and X. Conferences to the Daughters of Charity.

Volume XI. Supplement to the Letters and Conferences.

Volume XII. A complete table of all that is contained in the Life, Letters and Conferences of Saint Vincent, of events, personages, and all the subjects of doctrine and piety treated by the Saint. This table, which is not inferior to the most noted works of the kind, endows the collection, already so important in itself, with inestimable value.

This collection—with the exception of the first three volumes—is exclusively for the use of our two Communities.





FRANCE.

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**Retreat of the Mariners at Saint-Servan. Diocese of Rennes.**

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A spectator of this Retreat sent us the following interesting notice:

A new work, most sympathetic in its nature, a work truly patriotic and Christian, pleads at this moment, the cause of the fishermen of Terra-Nuevo; and true Frenchmen have experienced the most lively and sincere commiseration at the sight of the physical and moral miseries hitherto without alleviation. A most affecting picture has been drawn of the sufferings endured by the poor mariners during these long months of hard labor, and in the name of humanity, a contribution from the rich and the penny of the poor will afford our compatriots a succor of which they have hitherto been deprived, and of which they are in such pressing need. (1.)

But Christian souls could not forget that these poor fishermen are eminently men of faith, and the beautiful ceremony which recently took place at Saint-Servan, is a strong evidence of the religious sentiments that animate them. There were present in the house Rocher, as many as four hundred, among whom were sixty captains and patrons who responded from all points, to

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(1.) It is most desirable, and we feel that this desire will be realized that French mariners as well as their English co-laborers, should be attended by a vessel of succor, when the fishing fleet sets out each year for Terra-Nuevo or the Island. This vessel is provided with a complete pharmacy; it carries a chaplain, and during the campaign, it affords other ships religious aid, and material succor in case of need.



the invitation of their valiant chaplain, Rev. Father Bélin, to unite during five days in the exercises of a close retreat. These ceremonies of the retreat were indeed very beautiful and impressive, and during these blessed days we were permitted, in the midst of the trials of the present time, to assist at this most consoling spectacle. With his fervid eloquence, his glowing words, the preacher of the retreat, Father Anger, a Lazarist, Superior of St. Rosalia's house at Paris, excited all hearts to the love and practice of virtue.

It was pleasing to witness the joy beaming on the countenances of these sturdy sailors, and to read in their happy faces the peace and serenity of their souls. Ah! these brave men are not of the number of those who tremble in presence of impiety, or who blush at their faith; their Christian courage is united with untutored frankness and honest conviction. The exercise of the Way of the Cross was particularly edifying, and we could not but feel that the fervent prayers and supplications for pardon addressed to Heaven, arose from hearts filled with sincere regret for having offended God, but at the same time, animated with a firm hope in the divine promises. We were deeply impressed as the solemn procession moved through the gardens—old sailors, with heads whitened by the hard labors of the sea, walked, chaplet in hand, preceded by the national standard, and followed by the young cabin boys, who experience no fear at the prospect of near shipwreck, or some horrible death, so strong in their hearts is the noble and glorious vocation of the sea. It is impossible to describe the sentiments that filled our soul on hearing the voices of these men and young boys chanting loving canticles in honor of the Star of the Sea!—to Mary, the Patroness of the Mariner; oh! how fervently did they call upon her during these days of grace, and with what love and earnestness did they give themselves to her in their act of solemn consecration!



The ceremony of Reparation was also most affecting, and many eyes were moist with tears, when all, from their very hearts, recited aloud the act of contrition. During the retreat, forty of these good men received the Sacrament of Confirmation from the hands of his Highness, Mgr. Labouré, Archbishop of Rennes.

But the most touching ceremony of all, was that of the *Adieu*, when, invested with the holy scapular and furnished with the Miraculous Medal which they had just received, our mariners, in presence of the Blessed Sacrament, renewed their baptismal vows. We felt that Jesus reigned supreme over this immense assembly of souls who, unable to restrain their sentiments of sorrow, fervor and love, exclaimed: "O Jesus, we renounce Satan, his works, his pomps! . . . O Jesus, we implore thy pardon. . . . O My God, we love thee, we desire henceforth to devote ourselves to thy service." Then with bowed heads they received the Papal Benediction, remaining prostrate while Jesus in his turn, blessed them, placing, as it were, his seal upon all these demonstrations of his faithful people.

After the last *Agapes*, the captains, patrons of the fleet, and sailors, quitted the holy house, casting an anxious look into the future, but full of confidence in Jesus whom they possessed in their hearts; in Mary, Star of the Sea, their Patroness and Safeguard.

They departed, grateful for the favors they had received at *Rocher*, and much affected by the devoted care which the holy Daughters of Charity had lavished upon them.

During eight months of the year, our mariners are deprived of all religious succor; but we hope, this year, that they will enjoy the consolations which the priest affords them. Hence, we earnestly solicit our readers to send their offerings for the work of the Sea. Subscriptions are opened everywhere, and charity will carry on the good work with a zeal and generosity which ensure immediate success.

A SPECTATOR.



MONT-DE-MARSAN.

Cure Attributed to the Efficacy of the Miraculous Medal.

We mentioned in the preceding number of the *Annals*, a cure solicited through the intercession of the Immaculate Virgin of the Miraculous Medal, and which was obtained on the Feast of the holy Medal. We copy the details of this event from the *Semaine religieuse of the Diocese of Aire and of Dax*.

Mgr. the Bishop has had the kindness to inform us, that the account was published by his order ; this circumstance imparts particular value to the narration we are about to give.

Cure of Marie Saint-Germain.

We consider it our duty to keep the promise made to the readers of the *Semaine*, of recounting an extraordinary cure obtained on the 27th of last November, after making a novena to the Blessed Virgin. Let us state in the beginning, that this narrative gives only facts which are absolutely certain and well authenticated. We trust it may prove a source of edification to our pious readers, and increase their confidence in our heavenly Mother. We declare, however, that whatever be our personal conviction, we refrain from pronouncing the fact to be a miracle; we have no mission to proclaim it such. We are only witnesses, and as such, we simply state what we have seen.

Marie Saint-Germain was, in 1886, a governess in an industrial school under the care of the Daughters of Charity, at Mont-de-Marsan. She was intelligent, modest and devout, and her influence over her companions in duty, as well as over the children confided to her, was most salutary. Towards the close of December, Christmas day, 1886, she fell suddenly into a most alarming state; she became extremely weak, had an absolute disgust for all food. She was, of course, unfitted for any duty. The physician who attended her,



pronounced her malady an aggravated case of acute gastralgia, accompanied with general anémie. For the space of nine months, the most assiduous attentions were lavished upon her; but the disease instead of yielding to the treatment, only increased, assuming new features. Nervous, violent crises were followed by swoons and complete prostration. At times these attacks reached the most alarming degree; they were almost as painful to those who witnessed them, as to the sufferer herself. Her members became distended, her head tossed convulsively, and suppressed cries of suffering and anguish escaped from her contracted throat. During these painful hours, Marie Saint-Germain, never lost her peace of mind, nor her confidence in the Immaculate Virgin. She pressed the Miraculous Medal to her lips and offered her intense sufferings to God.

It was considered expedient to call in a consulting physician. The treatment was modified, and it was decided that the patient should try the water cure. In the summer of 1887, Marie repaired to the baths of Dax. For a few days there was a slight improvement in her condition resulting from the use of the baths and douches, but this did not continue: the former attacks returned: this was not all. The stomach rejected absolutely all nourishment: skim-milk was all that the patient could take, and even this, frequently brought on most violent spasms.

In 1888 the physicians,—for all the doctors in the city had in turn been called to the bedside of the sick girl,—applied blisters, scarification, and the severest remedies, but all to no purpose. Another season at Dax was then recommended. Therefore, Marie returned to the baths during the summer. She was in turn subjected to the water system and to the power of electricity; nothing was of any avail.

In the presence of science which was powerless even



to define clearly her disease, Marie, calm and resigned, sought refuge in God. In her most cruel paroxysms of pain she manifested her contentment in thus resembling by her sufferings her divine Model. It was not without emotion and respectful sympathy that her companions and friends who visited her, admired in her that unalterable peace and happiness which appeared on her pale and emaciated countenance. Motionless on her bed, as upon a cross, she spent the long hours of her day, and the still longer ones of her sleepless nights, in prayer, reciting her rosary with her eyes riveted on the statue of the Immaculate Virgin. Her great happiness and one which was often afforded her, was to receive her God in the holy Eucharist.

In June, 1888, Marie, at the earnest entreaties of her friends, allowed herself to be carried to Lourdes. In speaking of this pilgrimage which gave her only spiritual consolation without affording any physical relief, she said to her Director :

“Neither faith nor confidence was wanting, but I did not experience within me any indication of a cure ; it seemed to me it was not the will of God that I should yet be delivered from my infirmity.”

From that time, the condition of the sick girl became aggravated in the highest degree. She lost absolutely all use of her limbs ; she lost her speech. Milk, which was the only nourishment she could ever take, produced nausea and disgust ; she could swallow it only at the cost of acute and prolonged suffering. So great was her difficulty in swallowing, that when she communicated, she could receive only a very small particle of the sacred Host, and up to the 27th of last November, it was impossible for her to do otherwise. However, Marie, always mistress of herself, silently bore the martyrdom which she endured, and her cruel sufferings which she concealed as far as possible, in order to spare the feelings of her good old mother who nursed



her during her protracted illness, and lavished on her the most tender and devoted cares.

1889 and 1890 passed away without producing any change in her condition. In the month of September, 1891, the malady suddenly increased in violence. The patient found it utterly impossible to swallow even a few drops of milk; nor could any relief be afforded her in this suffering condition, but by employing morphine, and heavy doses of chloral and chloroform. Anémie was complete. The end appeared at hand, and Marie asked for the last Sacraments which she received. However, after the administration of the last rites, her sufferings seemed to subside, and by degrees the danger disappeared.

But during the course of the years 1892 and 1893 the former attacks were renewed with the same violence. They were even more acute than formerly, and they forced the poor girl to utter such heart-rending cries, that the owner of the apartment which she occupied with her mother, dismissed her. Then it was, she found admission into the hospital as a boarder. Here in an apartment, separated from the common ward, she received the intelligent care of the good Sisters of St. Vincent. She did not conceal her joy in finding herself thus sheltered under this holy and hospitable roof. This brings us to the last of the year 1894. The Dr. who, since 1886 had attended Marie with the utmost devotedness, was anxious at the beginning of November, to make a statement of her condition,—so singular in a pathological point of view, to two of his confrères. He therefore presented his patient, and exposed to them at length, the divers phases of her malady. He did not dissimulate that the case was a most embarrassing one to him. One of these gentlemen, Doctor C., was much interested in the case and wished to prescribe for Marie. He came to see her frequently, and said to her with great kindness and candor: "I have



no hope of being able to cure you, but I would like to relieve you." He then requested her to accede to his views. Marie did so. Two infirmarians, assisted by the physician, lifted her from her bed; but when they attempted to place her on her feet, her wasted limbs refused to support her; a violent crisis followed, and after detaining her a short time in her easy chair, they placed her again almost lifeless in her bed. The physician equally surprised and grieved at this painful experience, apologized for the attempt which he had made, and said to the patient: "Mademoiselle, I am sorry to say that your feet should never touch the floor of your room; henceforth, you cannot leave your bed." This occurred on November 21st.

All this variety of treatment, all these repeated but fruitless attempts, showed clearly the impotence of science. Eight physicians had at different times, examined and treated the sick girl without arriving at any appreciable result, without even being able to explain her case, otherwise than by general terms. Hence, Marie had nothing to hope for as far as medical aid was concerned, although she was most grateful to those who had endeavored to afford her succor. But she placed her confidence in the Immaculate Virgin, and awaited her hour of deliverance.

This hour was at hand. On November 27th, the Church was for the first time, to celebrate solemnly the Feast of the Miraculous Medal, recently appointed by the Sovereign Pontiff. At Mont-de-Marsan, the Daughters of Charity were making preparations to celebrate the Feast with great pomp.

Marie Saint-Germain hearing of what was going on, experienced within herself what she had never felt before; namely, the desire of being cured in a manner that would redound to the honor of the holy Virgin, together with the intimate conviction that this desire would be realized. It was resolved to make a Novena



to the Immaculate Virgin, honored in her Miraculous Medal. Marie gratefully united and placed this Novena under the patronage of St. Anthony of Padua; and asked her companions and the Children of Mary, to take part in it. At certain times an impulse seems to come from heaven to entice souls thither. The Blessed Virgin by her Miraculous Medal had effected so many miracles! Would she refuse to grant to her privileged child a favor which she so richly deserved? . . . The Sisters of the hospital and of the school united in the prayers of the Society. There was one exception, however, in the person of good Sister X . . . who was not willing to make the Novena. Not that faith was wanting, but the favor solicited appeared so extraordinary, that she hesitated to ask it. We shall see later why we mention this circumstance which, at first sight, seems so singular.

We have reached the date of November 27th. It had been decided that on this day, cost what it might, Marie Saint Germain should be conveyed to the chapel in her arm-chair, to be present at holy Mass, and, if her strength permitted, assist at solemn Vespers. But before continuing our recital, we shall briefly recapitulate the statement of the case already given. At this date November 27th:

For seven years, Marie had been fastened motionless to her bed without any alleviation of her malady.

For seven years she had been subject to attacks so violent, that few persons could even look upon the sad spectacle of her sufferings.

For seven years, her only nourishment was milk, and this was swallowed with great difficulty and pain.

For seven years she could scarcely articulate an intelligible word; she was obliged to have recourse to signs, or to trace on a slate what she desired to make known.

For seven years, her limbs refused to bear her weight,



and her feet could not rest upon the floor without causing intense suffering. This was the condition of our poor patient on the 27th, Feast of the Miraculous Medal. At six o'clock in the morning, a strong infirmarian took her in his arms and carried her to the chapel in her chair. The congregation had already assembled. Marie assisted at the Holy Sacrifice and communicated. After Mass they carried her to a parlor on the same floor and placed her in a reclining chair; she was much fatigued but calm and peaceful. Her Director came in to see her. "How happy I am," said she, "to have assisted at the holy Mass, it is so long since I enjoyed this blessing! I am not cured, it is true, but the holy will of God be done! I desire only what he wills! Oh! how great has been my joy to-day!" She afterwards received visits from her friends and the Sisters of the hospital. Thus the morning passed away! Towards noon, the Sisters left her to take their repast, Marie was alone. At this moment she felt much fatigued; she was apprehensive that she would not be able to attend the evening ceremonies, and she experienced a secret and painful sensation. . . . Then she called to mind her past sufferings, her years of martyrdom of which, alas! she could not see the end; she thought of her mother seriously ill, of her own actual condition, her privations, of her multiplied grievances. . . . But suddenly, these painful reflections were succeeded by sentiments of unbounded confidence and hope.

"If the holy Virgin has cured me, I should try to rise!" She hesitates for a moment: if she rises, she will certainly fall heavily on the floor, and no one will be at hand to assist her. . . . What will become of her? Would it not be imprudent, rash, to make an attempt which her present condition cannot warrant? But faith triumphs over all this wavering. She imprints a loving kiss upon the Miraculous Medal which was around her neck, and with deep devotion, repeats the



invocation : "O Mary, conceived without sin;" she seizes the knob of the door near her and stands erect ! What a surprise ! her limbs are firm. Profoundly impressed, but calm in the midst of her joy, she seats herself again in the easy-chair and waits a few moments. The Sisters' repast being over, one of them, Sister X. . . . the Sister who did not consent to make the Novena, came into the parlor to see the patient. "Sister," said Marie, whose speech, although not entirely restored, is quite distinct, "I wish to rise and walk." Sister X. trembled at first, but suddenly gaining confidence, answered : "Well, repeat three times : O Mary, conceived without sin, and then rise, I will support you." The invocation was repeated. Marie rises and walks up and down the apartment. The Sister looks on with astonishment.

"Ah ! it is too much," said she trembling, confused, but happy. "The Blessed Virgin forces me to be the first witness of a miracle which I had not the courage to ask of her." And she burst into tears. The other Sisters came in, and uttered cries of astonishment and joy. The parlor leads into the garden, Marie goes out, passes through the walks and reaches the statue of the holy Virgin. There the *Magnificat* is chanted by the Daughters of Charity and other persons from the immediate neighborhood who had assembled on hearing the glad tidings. But after thanking her Mother in heaven, this privileged Child of Mary was anxious to see and embrace her dear old mother on earth ; she ascended the stairs, and reached the room of Madame Saint-Germain who for some weeks past had been confined to her bed ; it would be difficult to describe the joy, surprise and happiness that filled the soul of this devoted mother.

Meanwhile, the news of the sudden cure spread like a powder-trail through the entire city. Visitors flocked to see her, and with tearful eyes congratulated the



happy young girl, who was powerless to express her gratitude and joy, except by pressing to her heart the Miraculous Medal.

In the evening, notwithstanding the emotions of the day, Marie, resting on the arm of a Sister, repaired to the chapel, and assisted at the Vespers and sermon without fatigue. But this is not all; after having walked, is she able to eat? They offered milk as usual; but feeling a need which she had not experienced for many years—a keen appetite—she desired a more substantial repast, and took soup, eggs and cakes.

The amazement was universal! The next day, Marie rose at six o'clock, attended Mass, went alone to the Holy Table and received Communion. During the day she dined with the other boarders. Three days after this, November 30th, after assisting at the recitation of the chaplet which was said in common, her speech was suddenly and perfectly restored. Her cure was complete.

From this period, her strength visibly returned. Of the former malady, Marie perceives only a little weakness in the limbs, but her general health is excellent. At the present date, February 7th, she has resumed her ordinary mode of life, and without any inconvenience, superintends the laundry and the sewing-room.

These are the facts; we state them as they passed under our eyes, and this with scrupulous exactitude. Does science seek to explain this by natural means? Perhaps so. But, with a learned physician who visited Marie Saint Germain a few days after her marvellous restoration, we will say: "Wonderful cure! Let proficient in the healing art who are not surprised, achieve as much!

For our part, while we are prudently reserved when there is question of qualifying so marvellous a fact, we thank God for his gifts, the holy Virgin for her maternal tenderness, and we repeat with more confidence than ever: O Mary, conceived without sin, pray for us who have recourse to thee.



PROVINCE OF AUSTRIA.

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Letter from Rev. Father Szabari, Priest of the Mission, to  
Very Rev. A. Fiat, Superior General.

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HAPPY SUCCESS OF MISSIONS.

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GRAZ, February 3, 1895.

Most Honored Father,

*Your blessing, if you please !*

In speaking of the Missions with one of our dear confrères, I resolved to send you some details of the two Missions which we have just given. I trust they will afford you pleasure.

On January 8th, three Missionaries of Vienna set out for Hungary, with the intention of giving four Missions before our return. God, however, ordained otherwise, and we were obliged to resign two of them. The place in which the holy Mission was opened, January 9th, is called Csoth, in the Diocese of Vesz-poem. It was feared that the exercises would not be well-attended on account of the season which was most inclement. In certain localities the snow which bordered the way was several feet high. Our carriage, for a certain time, could make its way only by crossing through fields, for the road was impassable, although numerous hands were employed in clearing away the snow. The cold was intense, and the wind blew with such violence as to overturn the store where objects of piety were sold. Notwithstanding this, the concourse of people was so great from far and near, that we were astonished. Some rose at two o'clock in the morning



and travelled several leagues to assist at the holy Mission; for they were actuated by the love of God and zeal for the salvation of their immortal souls. A very affecting scene occurred on this occasion: A Jewess who assisted at the instructions on January 17th, the day on which we spoke of the most Holy Sacrament, said aloud after the instruction: God bless you, most Reverend Fathers! and she came to kiss our hands. She even desired to purchase some candles for the church.

I should also mention a young girl of fourteen years of age who gave an admirable example of firmness and courage in opposition to her father. She was the child of a mixed marriage: she had assisted at all the exercises of the Mission; but on the last day of the same, her father who was a Protestant, surprised her in the act, and maltreated her to such a degree that she was left for dead; but recovering, she made her confession and received holy Communion on the 19th of January, and found in the Bread of Angels strength to endure the persecutions to which she was subjected.

After ten days we repaired to the next station, Van-yola, a short distance from Csoth. In this locality one-half of the population is Lutheran. Our joy here was still greater than at Csoth. The church is about fifteen paces from the priest's residence, yet it was with difficulty we could get to the sacristy which does not open on the street. In order to reach it, we were obliged to force our way through a dense crowd collected at the church: it was impossible to pass without a beadle, and we, like him, had to make our way through a very narrow passage. Notwithstanding this immense body, absolute silence reigned throughout the sacred edifice, particularly during the instructions; it was interrupted only when some, overcome by the stifling temperature, were obliged to be taken out.

Our director of the Mission, Father Lollok, assures



us that among the Missions in small localities, this was the most successful and edifying. Ah! how eager the Lutherans were to hear the word of God! Men, women and children gave evidence of this by assisting devoutly at the exercises. Many of them raising their hands, cried out: "We will not remain Lutherans." One of them wished to make his confession. May our Lord vouchsafe to him and to all our erring brethren, the grace of returning to the one, true fold of Jesus Christ!

The Rev. Pastor, seventy-two years of age, having spent thirty-seven years in the exercise of his ministry in this place, declares that the holy Mission was the most consoling spectacle he had witnessed since he had the charge of the parish. The people say that they were in heaven. To give you an idea, Most Honored Father, of the close work of the Mission, especially at Vanyola, you must know that the people came to our house before four o'clock in the morning, and we were obliged to defer our prayers to the hour destined for recreation. The number of Communion at Csoth and at Vanyola, was about two thousand four hundred, without counting the children.

We were ready to set out for Vaszar, to give another Mission, when an unexpected letter arrived from the Visitor who recalled us to Graz. This was a great trial to us, but *vox Superioris est vox Dei*. This news was known that same day by the people of Vaszar, who had already erected the cross of the Mission. They came to us in crowds, approached the holy Sacraments and inquired what was the cause. We saw men weep; we could console them only by assuring them that they should not be deprived of the Mission, that it was only postponed. They were much grieved at our departure.

More than forty Missions are inscribed for Hungary. When shall we give them? Our forces are very small: *Operarii pauci*.



This is the little account I had to communicate to you. I recommend myself to your fervent prayers, as well as good Father Médits who for twenty-eight years has been the soul of our Missions in Hungary, but in consequence of infirmity, he has not been able to take any part in them since last November.

I remain in the love of our Lord and of Mary Immaculate,

Most Honored Father,

Your very humble and obedient Son,

MICHAEL SZABARI,

*I. S. C. M.*





PROVINCE OF SPAIN.

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Devotion to Blessed John Gabriel Perboyre at Jerez de la Frontera. (1.)

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The faithful of Jerez de la Frontera profess a special devotion to our glorious martyr, Blessed John Gabriel Perboyre. We have a recent proof of this in a letter written by Sr. Jane Aguirre, Daughter of Charity, Superioress of St. Joseph's Asile, to Rev. Father Valdivielso, Priest of the Congregation of the Mission, November 8th. She says that a *Triduum* was celebrated at the Asile on the Feast of the Blessed, November 7th, to which the people came in crowds; many priests desired to offer the Holy Sacrifice on the altar erected in the Institution, to the honor of this renowned confessor of the faith; throughout the entire day, the chapel was thronged with persons who came to invoke the holy martyr.

In regard to the altar dedicated to Blessed Perboyre in St. Joseph's Asile, the journal of Jerez, *Guadalete*, publishes the following:

"Yesterday, Thursday Aug. 30th, an altar was dedicated in the church of St. Joseph's Asile, on which is erected the venerated statue of the courageous champion of J. Christ, the glorious martyr, Blessed John Gabriel Perboyre.

"Considering the straitened circumstances of this charitable institution, having no resources but the offerings of the people for the maintenance of two hun-

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(1.) Jerez or Xeres de la Frontera, is a city of the Province of Cadiz (Andalousia.)



dred poor old men unable to work, aged and homeless women, and children; and considering the additional embarrassment arising from the exorbitant price of provisions, we are astonished that the Sisters were able to erect such an altar. We must acknowledge, however, that this altar has been constructed of various pieces of old material, but most dexterously adjusted by the skill and zeal of the heroic Daughters of Charity, sisters of the illustrious Martyr. For, it is well-known that he belonged to the celebrated Congregation founded by St. Vincent de Paul, for the evangelization of the poor.

“The altar, notwithstanding the intelligent application of Mr. Seraphine de Maria, is not yet finished: shall it remain thus? Will it prove a disappointment to the glorious Daughters of St. Vincent de Paul who rise at four o’clock, summer and winter during their entire life, (an act which, if imposed as a penance for the most grievous crimes, would be extremely painful to those who would accomplish it with the exactitude shown by these innocent women.) Sometimes they are obliged to watch at night with the sick, without finding leisure to rest during the day: these Daughters of St. Vincent who comfort all the afflicted, help the needy in asylums and hospitals of every kind, infants in the crib, schools for children and for adults; the Daughters of Saint Vincent who accomplish in so touching and so admirable a manner the highest good which our aspirations can reach on earth—the exercise of charity—considering themselves, as they really are, the representatives of the Providence of God, in this world, and imitating this same God whose most beautiful attribute, with relation to the creature, is to do good—these pious women cannot beg, for the Rules of their Institute do not permit it. . . . But nothing shall be wanting to them in the charitable works confided to them, for the renowned charity of the worthy population of Jerez is willing to provide for them.



“The numerous clients of the glorious martyr, who have already experienced the powerful intercession of the invincible athlete of Jesus Christ, merit our congratulations; they have already erected an altar towards which, as towards a shrine of light and a source of confidence, they can turn their eyes, and thence send up their supplications to the throne of the Eternal. We know that God delights to listen to the prayers of the illustrious Hero who, in the presence of tyrants and executioners poured forth his generous blood, in testimony of his love for God, and to acknowledge his greatness.

“To St. Joseph’s Asile in this city of Jarez de la Frontera, belongs the signal honor of being the first house in which upon a special altar, the statue of the glorious confessor of the faith of Jesus Christ, is venerated; this house was also the first that presented him in their church to the devotion of the faithful.

“It is a rare point in history to find the immediate members of the family, relatives, brothers, children, present at the canonization of those who have vanquished the world, and who already enjoy the happiness of Heaven. However, the children of St. Elizabeth, Queen of Hungary, covered the beloved body of their holy mother with laurels and tears, at the solemn moment in which it was exposed to their veneration on the altar. The mother of St. Aloysius Gonzaga carried a banner on which the picture of her son was painted, during the solemnities celebrated in honor of his beatification.

“On September 11th of next year, it will be fifty-four years since the generous confessor of Jesus Christ, John Gabriel Perboyre, was martyred in China. And his own brother, Rev. J. Perboyre, also a Missionary of St. Vincent de Paul, is still living; he resides at Paris, where he has the happiness of daily celebrating the august Sacrifice of the Mass, at the altar on which the holy relics and the trophies of the martyr of Jesus



Christ are venerated. (1.) We shall honor him upon the altar, and among those who kneel before his precious remains to implore his powerful protection, are found children of his own father!

“The dedication of the new altar of which we have spoken, was celebrated by a solemn Mass chanted by him whom we call the propagator of the devotion to the glorious Marytr—our illustrious and venerable friend, Rev. Baldomer de Lorenzo y Leal.”

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(1.) Two Sisters of the Blessed Martyr, Daughters of Charity, have served God and the poor for long years in the family of St. Vincent de Paul ; one at the Central-House of the Sisters at Naples, the other in the land of China which her Blessed Brother watered with his blood.





PROVINCE OF IRELAND.

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Letter from Rev. Patrick Boyle, Superior of the Irish College, Paris, to Very Rev. A. Fiat, Superior General.

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DEATH OF MGR. LAURENCE GILLOLY, OF THE CONGREGATION OF THE MISSION, BISHOP OF ELPHIN, (1.) IRELAND.

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PARIS, January 22, 1895.

Most Honored Father,

*Your blessing, if you please!*

Mgr. Lynch writes me: "Please deliver to our beloved Father General the subjoined notice. . . .

"He is doubtless grieved at the loss of our beloved confrère, the Bishop of Elphin, whose sanctity and zeal have done honor to the Episcopacy, as well as to our Congregation to which he was so devoted. The journals are filled with his praises."—Thus Mgr. Lynch expresses himself.

An Irish journal has given a very beautiful epitome of the life of Mgr. Gilloly. During his Episcopacy, under his supervision, were erected a Cathedral, a Seminary and Episcopal palace; twenty-seven churches, forty-seven presbyteries, five houses of religions, one hundred and forty-six schools. Although much engrossed by the cares of his Diocese, he made regularly an hour of meditation in the morning, and a half hour in the evening.

During the last vacation, in compliance with his invitation, I spent fifteen days with him. As he had

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(1.) Elphin, a city of the Province of Connaught, Bishopric.



expressed a wish to read the Life of Father Etieune, I sent him a copy. He wrote to thank me, and in his letter he said: "I loved him very much—Father Etienne—and I hope that the perusal of his Life will be of much benefit to me."

Since he is no more, it will be no indiscretion on my part, to say that he expressed great esteem for the present successor of Mr. Etienne.

To-day, the 22nd, his solemn obsequies took place at Sligo.

Be pleased, Most Honored Father, to accept the sentiments of esteem with which I have the honor to remain,

Your devoted Son in our Lord,

PATRICK BOYLE,  
*I. S. C. M.*

Mgr. Laurence Gilloly was born in Ireland in 1819. He made a portion of his studies in the Irish Seminary at Paris, and completed them in the great Seminary of Montpellier, to which he was transferred on account of the mildness of the climate. He entered the Congregation of the Mission in 1844. Against his will, he was promoted to the Episcopacy in 1856, and for thirty-eight years, the Diocese of Elphin in Ireland, to which diocese he originally belonged, was the scene of his zealous labors. He has left a memory in benediction. It is our intention to publish his biographical notice in the *Annals*.



ITALY.

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Province of Lombardy.

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LETTER OF REV. V. TASSO, C. M., TO VERY REV. A. FIAT,  
SUPERIOR GENERAL,

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Virtues and Death of Rev. Theodore Dalfi, C. M.

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CHIERI, February 10, 1895.

Very Reverend and Most Honored Father,

*Your blessing, if you please!*

God has just knocked at our door and called unto Himself our dear and venerated senior member, Father Theodore Dalfi, in the sixty-eighth year of his age; of vocation to the Congregation of the Mission, eighteen years.

Before his admittance to our ranks, he was a man powerful in word and works; and, in very truth, to the end of his career, a most edifying and genial priest.

He was born July 21st, 1817, at St. Maurice's, not far from Turin. He was ordained priest in 1842 and appointed pastor in 1850.

The parish of Casanovia, which he administered for twenty years, was as pious and well disciplined as a religious Community. There, he was venerated as a father; and, was the treasurer, the steward, the physician, the pharmacist and the counsellor of his parishioners.

Attracted to the Holy Land by his devotion to our Redeemer's sacred passion, he joined a pilgrimage, or-



ganized in France, to visit the land sanctified by our Saviour's blood. Thither he returned in 1865, made a prolonged visit, and returned enriched with precious memories of Egypt, Arabia, Petrea, Palestine, Syria and Asia Minor; which, under his able pen, assumed the form of a vast and valuable work, entitled: "A Biblical Journey to the East;" he introduced special charts, prepared under his direction with remarkable accuracy, and thereby greatly enhanced the value of his already splendid volume.

Monseigneur Lorenzo Gastaldi, Archbishop of Turin, the witness of his great influence for good, confided to his direction the parish of Lanza, far more important than the parish of Casanovia, but fraught with difficulties. Father Dalfi accepted the change in a spirit of obedience. But, he soon perceived that his new parish could never be brought to the perfection of his former charge.

Being a man of inflexible integrity and resolute character, and finding it impossible to bring others to a sense of duty, he determined to resign his charge and retire from the world more completely. He applied to the Congregation of the Mission to find there what the world, even in his holy state, denied him: Peace of soul, in humble submission and perfect obedience.

To be convinced of the esteem in which he held his new and dear vocation, we need but open his diary in which he kept an account of the most remarkable events of his life.

"Having been received into our House of *Santa Maria della Pace*, at Chieri," he wrote under date, April 28th, 1877, "Mass at Chieri for my intention in the church and house of the Intern Seminary conducted by the Priests of the Congregation of the Mission founded by St. Vincent de Paul, I celebrated in thanksgiving to God for delivering me from the responsibilities and distractions of my position in the world.



"Then, in the fulness of his heart, he wrote in large characters and underlined: "Here have I found peace; here may I end my days!"

Eighteen years later, he was destined to give up his soul, in peace, to God in that very house.

On the first day of May, the date of his admission to the novitiate, he wrote: "Having given up the parishes of Cassanovia and Lanza at the age of sixty years, I have become a servant of God by entering the family of "the Priests of the Mission founded by St. Vincent de Paul." Then, he wrote in large capitals: "First month of Father Dalfi's novitiate. Alleulia! Alleulia!!"

Two years later, May 4, 1879, he wrote: "This morning at 5 o'clock, in our private oratory, I made the vows of poverty, chastity, obedience and stability in the Congregation of St. Vincent. Oh! how happy I am to be received as a laborer, although, at the eleventh, perhaps, the last hour. Judged worthy by God to pronounce these holy vows! I always aspired to the Missionary life!"

He was always ready to give a Mission; to conduct a spiritual retreat. He preached as much as his physical strength permitted, never recoiled before any fatigue, nor gave the least sign of impatience or weariness.

He went wherever he was directed by Superiors, for whatever duty, or with any companion assigned him. Always cheerful and ready, he was as full of energy towards the close of his life, as when he first entered the Company. Zeal for God's glory and the salvation of souls, was his characteristic virtue.

He was deeply sensitive to the fact when a total loss of memory, despite excellent health, forced him to discontinue preaching.

He found, in prayer, a solace to every trial. He devoted himself with more assiduity than ever to the duties of the confessional and was, even in the smallest



details, a faithful observer of our rules and ordinary practices.

He was first at all Community exercises, punctual to the minute until, five days, before his death, he was forced to take to his bed from which he never rose.

Death seemed to respect his seventy-eight years. Finally being attacked by inflammation of the lungs, he was suddenly snatched from our affection and sincere veneration.

The last words he addressed me, pouring forth the sentiments of his great and noble heart, were to assure me of his gratitude to God and his Superiors for receiving him into our Congregation, notwithstanding his sixty years. He felt privileged in having been appointed to give a hundred Missions and preach two thousand sermons. Copious and grateful tears accompanied those, his last, words.

When he was no longer able to attend to his favorite occupation of giving Missions, he begged leave to quit the House at Casale for that of his Novitiate, Chieri, an establishment peculiarly dear to him. There he spent the last years of his Community life, to the great edification of our young men who loved him and admired his observance of silence, his gravity, which never clouded his cheerful disposition, and his exemplary fidelity to all Community duties.

One day, some one told him, in joke, that the Seminary, for want of resources, was about to be closed. The good old Father, who had means of his own, hastened to the Superior and begged him to make use of his purse for the maintenance of the Seminary and the seminarians.

His baptismal name, Theodore, was a presage of his future career. He was truly a *Gift of God*. In the first place, to his parents whom he almost idolized, especially his mother, of whom he could not speak, even in advanced age, without shedding tears. Then,



to the Church, to which he devoted himself with unbounded and unwavering faith. Lastly, to the Congregation of the Mission, to which he unreservedly consecrated the last years of his precious life.

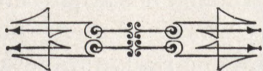
In conclusion, Most Honored Father, I implore the help of your prayers for our dear departed, and your paternal blessing for ourselves, that we may all find solace for our deep-felt loss, in the thought of the spiritual advantages we may derive from the pious examples left us by our dear and venerated Father Dalfi.

I am, in the love of Our Lord and of Mary Immaculate, Most Honored Father,

Your most humble and obedient Son,

V. TASSO,

*U. p. o. t. C. M.*





## ASIA.

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### Province of China.

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The war between China and Japan relative to the sovereignty of Corea, is still raging, and is accompanied by the long train of evils that ordinarily follow in the path of contending armies.

The Emperor of China, Kiang-Sie, is little known to his people. He is about twenty-two years old. The Empress Mother or, as we would express it, the Dowager Empress governs at present. She was regent from 1881 to 1889. Her name is Tsom Hsi. The Emperor of Japan or the Mikado governs together with his counsellor. His age is forty-two.

After the victory of the Japanese at Ping-Yang, also at the mouth of Ya-lou River—again at Port Arthur which they seized, the cause of China seemed desperate.

They were defeated at one of their principal military forts, where they offered valiant opposition, at Wai-Hei-Wei. Peace was concluded; but the Japanese desired to follow up their advantage to Peking. Matters were discussed between the leaders of the hostile armies. The Vice-roy of Tien-tsin, Li-Hung-Chang, was China's representative. Our several Vicariates Apostolic are not situated along the war route, if we except Northern Tche'ly, which includes Peking, the capital of the empire.

We quote an article from a conservative gazette, ("The Sun") published under date January 14, 1895. It gives a faithful description of the actual condition of the foreign colony at Peking; also, some extracts from a letter of Rev. Father Favier, C. M., and some



from Sister Jaurias, Daughter of Charity. Both have been, for many years, residents at the capital.

The situation has not changed, for the better, since these letters were written.

"The Japanese are marching against Pekin. The principal citizens have already fled. Our compatriots are not inclined to follow their example, believing that they have no reason to fear the vicissitudes of this war. And that the victor will not threaten their safety."

"French men and women are numerous in China; particularly at Shang-Hai. But their number at the capital is limited."

"It is well understood that Europeans cannot settle at Pekin. The exceptions tolerated in favor of our compatriots do not exceed two; never over three. One, of these privileged individuals, keeps a hotel."

"The English University, for the education of Chinese Custom House agents engages two French professors; one for instructing the students in the French language and the Professor of Chemistry.

The French element consists of the members of the French legation and of the Catholic Mission. Total number about eighty.

How many Diplomats have succeeded one another in the French legation since 1870!

Messrs. Brenier de Montmorand, de Geoffroy, Bourrée, de Semolé, Tricon Patenôtre, Cogordan, General Chanoine, Mr. Constans, Mr. Lemaire.

The plenipotentiaries are aided by two secretaries, one attaché, one physician and a chancellor.

The *personnel* of the French, residing at the quarters of the Legation, scarcely amount to fifteen individuals.

The French of the Catholic Mission form a Community of about sixty members; one-half of whom are members of the Congregation of the Mission, the rest, Daughters of Charity. The French Missionaries have fallen heirs to the Chair of Mathematics, founded in



the eighteenth century by the learned Jesuit Fathers, and to the wonderful Bronze instruments that enrich the imperial observatory. The same learned Fathers directed the construction of the Palace "Louis XV," and they introduced the sparkling fountains into the park of "the Summer Palace."

The Russian Missionaries, who live upon excellent terms with ours, only number four or five.

Protestant ministers of English and American nationality and pertaining to various sects, can, with difficulty, be enumerated, because from Bible classes and Gospel preaching they, almost imperceptibly, glide into consular service or custom house agencies. They cannot be estimated over twenty in number. The ladies, who assist them in their evangelical labors, number about fifteen.

If we may judge of their propagandism by an article published in the "Fortnightly Review" on the "Inutility of Protestant Missions," it cannot be very extensive.

The Dean of the French at Pekin, is Father Favier; he has been there since 1862.

I am uncertain as to whether, his voluminous notes enriched with valuable drawings, will ever be published. I have seen them. They form a real treasure of practical observations; furnishing details of the country, its manners and customs. This venerable Father, so long a resident of Pekin, has rendered services to his native land which France should never forget.

Eight years ago, in fact, he left his dear China to plead and gain the cause of France, when potent influences were at work to deprive the French Legation of its ancient privilege of Protector, in China, of Catholic Missions.

He was no less successful in negotiating the transfer of the *Petang*; that is, of the lands and buildings of the French Catholic Missions; formerly limited to the



imperial Palace, now transferred to another quarter, re-established and reconstructed, on the most liberal scale, at the expense of the Chinese government.

It is a curious fact that French Missionaries are the only ones who are allowed to circulate freely throughout the Chinese empire and to hold property.

This latter right, they owe to a special clause inserted in the treaty concluded with China. A clause that does not occur in the treaty with England ; but which refers solely to France. So that, at the present time, China may dispute right of possession with any Mission throughout the Chinese empire—save and except that Mission be French. (1.)

You would fain ask : How do the eighty French colonists (equaling in number the other nationalities taken collectively) live in the Celestial Empire ?

The French, of the Legation, wear their European costume and participate in the gay and recreative life in vogue among the English at the Custom House in China. That is: they have balls, garden-parties, comedies and even "*Races*." They use French wines and mineral waters.

The French of the Mission, on the contrary, wear the national costume with a queue of false hair. Even Father Favier is a "Blue Button Mandarin;" they partake frugally of the aliments of the country.

The unwholesome water of Pekin would, probably, prove injurious did they not conform to the practice of the country, and boil it like tea. They speak the language of the natives, which they acquire with great difficulty. They utilize, for objects and ornaments, for their churches, the Chinese art of carving. The offices of the new Petang, very pompously solemnized by a Vicar Apostolic invested with Episcopal faculties, amid numerous Chinese seminarians, are attended by

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(1.) This right will probably be extended to all the other Missions.



the natives whether converts or not; also by the Austrian, Spanish, Italian, Portuguese and Belgian Legations with the French Legation, which, last mentioned, always occupies the post of honor.

The French ecclesiastics and laymen live in the greatest harmony. French diplomacy, thanks be to God! has retained that axiom of Gambetta: "Anti-clericalism is not an article of exportation." And it is curious to hear Missionaries from Peking refer in terms of gratitude to Mr. Constans who frequented their church—in which the celebrant offered the Holy Sacrifice in a chalice presented by Louis XVI, and wore a chasuble embroidered by Marie Antoinette.

L. DE LA BRIERE.

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Father Favier writes from China:

PEKIN, December 13, 1894.

The Japanese demand much; and seem to desire a refusal, which will furnish them with a pretext for marching against Peking.

The city is quiet, and no sign of disturbance is observable. European marines are here, to the number of two hundred and fifty, to defend the legations in case of necessity.

But we do not anticipate trouble. The Vicariats of Oriental Mongolia are at peace; fugitives are hurrying towards the North. Many poor Chinese soldiers return; they have not courage to fight or even to pillage; they are in a pitiful condition—thousands of them pass beyond Peking.

The misery is great. Our hospitals are overcrowded with sick. Our orphan asylums are filled. Our Sisters at Jen-tse-tang have eight hundred children under their care! Only a miracle will enable us to meet our expenses this year.

Prices have doubled and misfortunes have tripled! Extraordinary assistance is needed.



DECEMBER 16, 1894.

Last evening, another Imperial Decree was published in the Pekin Gazette. I herewith send you the translation:

*“Imperial Decree.”*

“This year, the severe cold has driven many strangers to Pekin. It is to be feared that malefactors may mingle in the crowd and seek pretexts to foment disturbances: Therefore, in all that especially concerns legations and churches, I have issued orders that the Great Tribune prepare regiments of infantry, under command of the most skillful captains, to repress every sedition, and to pursue every disturber of the peace.”

This protection must be positive. Should any malefactor seek, in any way, to disturb the tranquillity of the establishments, in question, let him be seized and punished with the utmost severity. Let nothing be neglected, nor any indulgence exercised towards transgressors. We declare, anew, our amicable dispositions towards foreign powers.

*“Take Heed!”*

In fact the Chinese government manifests good will. But the ministers of European powers will require their soldiers to assemble at Pekin.

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Letter of Sister Jaurias, Daughter of Charity, to Rev. J. Chevalier, C. M.,  
Assistant of the Congregation of the Mission.

PEKIN, HOUSE OF THE IMMACULATE CONCEPTION.

November 8th, 1894.

Very Reverend Father,

*The grace of our Lord be with us forever!*

Our good God visits us! This wretched war between Japan and China causes us much anxiety and reduces us to extreme destitution.



There is a real famine now in Pekin. This winter threatens to be a terrible season for the poor. Inundations and the rapacity of undisciplined Chinese soldiers have devastated the whole Province of Pekin. We cannot procure provisions from abroad, which raises the price here, so exorbitantly, that they are beyond the reach of the people. We need a St. Vincent and his brother-steward.

It is feared that existing circumstances may incite to pillage. But, I trust the good angels will protect us. Our eight hundred children belong to God. The divine good Master knows that, long ago, I confided them to His keeping.

We fear that we may be obliged to leave Pekin. There has been a panic. All European ladies have left. We stand a chance of getting a good French minister, who far from urging our departure, is happy that we do not fear to remain. He guarantees our position, and he will warn our worthy Missionaries should danger prove imminent.

May our good God permit us to remain at our post. It would break our hearts to leave our dear children—and they could not accompany us. We implore Blessed Perboyre to interest himself in our works and obtain peace.

We hope for it soon—should God grant it, how happy we shall be!

Amid all these disturbances, the grace of God sustains us. Our Sisters are very courageous. Everything proceeds as usual: nay! with even more than usual exactness.

In one sense, our works were never more prosperous. Every day, we receive a number of children.

The poor are not counted. Providence alone knows them and, will, I trust, provide amply for them."



“Fortunately, we are all in good health. I beg our divine Savior to preserve us from sickness during these evil days.”

“I have the honor to be, with the most profound filial respect, Reverend Father,

Your very humble and obedient child,

SISTER JAURIAS,

*U. d. o. c. s. o. t. p. s.*





PROVINCE OF SYRIA.

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Letter of Rev. Father Clement, Priest of the Congregation  
of the Mission, to V. Rev. A. Fiat, Superior General.

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FEAST OF THE MIRACULOUS MEDAL. THE WORKS.

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AKBES, December 10, 1894.

Very Reverend and Most Honored Father,

*Your blessing, if you please!*

To secure a share of your constant, paternal remembrance, I address you in the name of our little family at Akbes.

We have just made our retreat which closed on the Feast of the Immaculate Conception. Now we are, so to speak, regenerated; disposed to live the life of Chartreux at home and of Apostles abroad.

Whilst we were meditating upon death, I was called upon to administer the last Sacraments to one of our parishioners, whose death was that of a Saint. Truly, the poor shall inherit the Kingdom of Heaven! The worthy man left us to provide for his widow and three little children. Now our parish maintains five widows and eleven children. "May the Lord make haste to help us!"

November 27th, Feast of the Apparition of the Miraculous Medal was observed by our Christians at Okbes as a holy day, with great devotion.

"A number of the good Trappist Fathers came to participate in our religious offices and consented, also, to share our dinner."



“Dear Brother Alexis, decorated our little chapel with exquisite taste. The sanctuary was fairly carpeted and embowered in natural flowers, graciously presented to us, by the Rev. Trappists. Nearly all the parishioners, men, women and children, approached Holy Communion with the intention of gaining the plenary indulgence.”

“A few days ago, we married three couples and baptized one adult. This is the twenty-sixth baptism since my arrival at Akbes. I transmit these few details, in all simplicity, hoping that by doing so—I afford you pleasure.”

“The family at Akbes unite with me in commending themselves to your prayers.”

“I have the honor to be, Most Honored Father, in the love of Jesus and of Mary Immaculate,

Your very devoted and respectful Son,

P. CLEMENT,

*U. p. o. t. c. o. t. m.*





## AFRICA.

### Vicariate Apostolic of Abyssinia.

Our Most Honored Father, in his circular to the Priests of the Congregation of the Mission, under date January 1st, 1895, announced a change in the administration of our Abyssinian Mission, in the following words:

“You are aware, gentlemen and my dear confrères, of the measures that the Sovereign Pontiff has thought proper to take with regard to our Mission in Abyssinia. All that part situated within the *Italian zone* or division, has been erected into an Apostolic Prefecture, and entrusted to the Reverend Capuchin Fathers of the Province. We still, however, hold the Vicariate Apostolic of Abyssinia, the See of which will be established later.”

The change, announced in the above few lines from our Very Reverend Superior General, has been partially accomplished. It is the result of a regulation by which the Sacred Congregation of Rites assigns, to Missionary countries inhabited by Europeans, Missionaries of the same nationality. For the sake of affording desirable information, we furnish the following details: We read in the *Africana Italiana* under date December 15, 1894, a letter from Kerin of which, we publish some extracts.

On the evening of December 9th, Father Michael de Carbonara, Superior of the Capuchins, took possession of Erythrea, in presence of the Governor and his officials.

At the hour of fifteen (15) 3 o'clock, P. M., Father



Coulbeaux went to meet the Governor, whom he introduced. On his right, stood the Italian Capuchins, on his left, the French Lazarists.

A prayer was offered, after which were read in Latin the two decrees of September 13—and October 1st; the former, establishing the Prefecture of Erythrea, the latter, confiding said Prefecture to the Capuchins of the Province of Rome, and designating as Prefect Apostolic, Father Michael de Carbonara. Then Father Coulbeaux, Priest of the Congregation of the Mission, translated the two decrees into Tigrani (the vernacular of the Tigré.)

One of the Capuchin Fathers then addressed the assembly and paid his tribute of respect to the Priests of the Mission.

“To them,” said he, “belongs the glory of having opened and smoothed the way to this Mission. Duty requires us to spend our strength in accomplishing the work they have so well begun.”

The Lazarist Missionaries greeted the Capuchin Fathers with all the deference due to the authority that directed their movements. They offered them the hospitality of their establishment at Kerin, and immediately assigned them one-half of their own residence.

The religious expressed their satisfaction repeatedly.

About that time, at a preconcerted signal, the Jewish, and the semi-official press, in Italy, began a series of calumnious attacks against the French Missionaries with a view, probably, to prepare the way to their proposed expulsion from the Italian colony.

Not one of said calumnies was sustained by proofs; as the *Tribuna*, the most virulent of the Gazettes, was forced to acknowledge. But, that mattered little, provided their ends were attained. We are bound to state that the most reputable newspapers expressed disapproval of such proceedings. *The Osservatore romano*, the *Voce della verita* and, in still more forcible terms, the *Italia reale*.



We will content ourselves with placing before our readers the appreciation of the work of the French Missionaries and of the Daughters of Charity in Abyssinia, rendered at the time of the official investigation of the Italian government in 1886 by a journal that could not be suspected of favoring the interests of France or of Catholicity : "Il Popolo Romano."

We gave the readers of the Annals information of those favorable notices and cited several lengthy extracts : (Vol. LVII, page 133, A. D. 1892. Fr. Annals.) We refer again to a few remarks :

"It is natural that, being desirous of studying the problem of establishing schools in the colony, I should seek, first of all, to know something of the educational houses already founded."

"Unquestionably, the French Mission holds the first rank in this place. It is the oldest institution of religious and civil propagandism established in Abyssinia and on the borders of the Red Sea."

"Yesterday morning, I knocked at the door of the Sisters' residence and asked permission to go through the establishment. I was received with courtesy and could, if I so desired, make the most minute investigation."

"The Mission belongs to a Congregation founded by St. Vincent de Paul ; the Mother-House of this Congregation is at Paris. About fifty years ago, some of its members penetrated into Abyssinia and there founded a Vicariate Apostolic whose See is at Keren. It is singular, and worthy of remark, that this Mission of French origin is enriched with many high and noble Italian traditions."

"Monseigneur de Jacobis, the real founder of the first establishment at this Mission, left throughout Abyssinia, a holy and venerable memory. Through him, our Congregation gained the great ascendancy which it exercises over the natives. The enthusiasm



his name excites is such, that the mere threat of removing his remains from his humble sepulchre, suffices to start a disturbance throughout the country. One other man, only, can boast of having exercised equal influence, namely : "Monsignor Massaia."

"This Mission has considerable means at its disposal and thereby possesses great moral power. It is prudently organized and directed with exquisite tact."

I began my visitation at the church and the house of the Missionaries at *Ras Medur*. The private dwelling of the Sisters is situated about the centre of Mas-sawah. The church, as I have said, is situated at the extreme end of Ras Medur, and is very simple and rustic. It is built of white stone and is surmounted by a small, oriental cupola adorned with an iron cross. Its ornaments are few and simple. Two Italian Lazarist priests and one native priest attend to the spiritual necessities of their flock. Sermons on the gospels are given in Italian. Near the church stand the Mission house and the school. The pupils are all young—and belong to the several races that dwell along the coast and throughout the interior. They number about forty. The school is but scantily furnished. Some wall charts and blackboards are its only adornments.

Besides receiving religious instruction, the children are taught French and Italian.

These little folks learn very readily. They read and speak our language fluently. In short, their instruction is rudimentary, and I was glad to notice the influence of our nationality upon the children.

The orphan asylum of the Daughters of Charity made an indelible impression upon me. Rev. Father Giannone kindly introduced me to the Sister Superior, who, with exquisite politeness, permitted me to visit the establishment.

The Sister Superior is of French nationality, and, under the white cornette of the Daughters of Charity,



preserves the distinguished manners of refined French society. She said to me, in her native tongue: "Pardon me for not addressing you in your own language, beautiful and harmonious as the scenes of your native land, I am not yet familiar with it; but you will find many of your compatriots here."

I was introduced to the other Sisters; among whom are a Piedmontese and a Neapolitan; Sister Volaro, niece of the Deputy of that name. The last named Sister paid me the honors of the school. The house is beautiful and neat, well lighted and ventilated. Very few of our elementary schools can boast such excellent order, so thorough a scale of studies, and such intelligent attention.

The language, in current use, is Italian. French, also, is taught. I was a pleased listener at several reading classes—and was convinced not only of the teacher's talent, but of the thoroughness of her method. The written exercises were, likewise, very creditable. I had the pleasure of perusing, on the page indicating the daily schedule of class duties, a charming poem of Prati on "the National Flag." I could not suspect that any extraordinary preparation had been made to receive me, as my visit was altogether unexpected.

I was also conducted to the Industrial Department. The children, all orphans, and natives of the country, were at work.

I counted about forty pupils in this division and admired the miracle of patience and maternal affection that shed a halo of heavenly light and Christian charity around the good Sister who directed the efforts of these interesting children. I examined their needle-work which was perfect; ordinary linens—other pieces of handiwork, elegant and strong, and many articles marked with artistic taste. Considering those poor children of obscure, frequently of unknown origin, belonging to a race that holds the sex in small account,



I conceived a higher esteem than ever for that holy and pure civilization ; and my heart glowed with veneration for those humble and modest women, who sundering the ties of fatherland and family, consecrate themselves entirely to the divine exercise of doing good unto others. All which, is noble and sublime even in the sceptic's eyes. I shall say little about the dormitories ; simplicity, perfect cleanliness and a combination of all the essentials to perfect hygiene are there. In the kitchen, everything was shining, and everything was in its right place. In the laundry, the dispensary, everywhere, in short, order, care and comfort, were conspicuous. It is not an institution, merely, it is a little world—where I, for the first time, inhaled the vivifying atmosphere of modern European progress.

The establishment contains also a pharmacy and a labratory, on a small scale. This department is under the charge of a French Sister who, to long experience and consummate skill, joins great energy and courage. Until lately, this pharmacy was open to the public and the Sister administered remedies gratuitously—caring for the ordinary skin diseases, wounds, ulcers and sores which frequently endanger the lives of the poor negroes ; and the Sister came to be considered the providence of these poor wretches. Last month, an order from the Governor unexpectedly closed the dispensary ; and the Sister was forbidden to continue her pious and gratuitous ministrations to the poor, to whom she had so generously devoted her days. What harm was that Sister doing by dressing the sores and wounds of those poor unfortunate creatures ? The only answer is : “It is contrary to the law.”

Before my departure, the Sister Superior wished me to see the little chapel of this useful institution. As I entered, a pure radiance bathed the white walls in vestal light. A young native Sister was kneeling, before the altar, with head bowed down ; her whole atti-



tude indicative of profound adoration. From a niche above the altar, the Virgin of the Rosary smiled graciously down from amid sweet flowers and silver candelabra. A serene simplicity, a religious, mysterious quiet filled the heart with gentle melancholy. In that pure, white chapel, filled with the breath of incense lately offered at the altar; around the sanctuary,—the Sisters gather to implore strength and courage necessary to the fulfilment of their divine mission. No worldly recompense do they crave. And all that comes to them is the gratitude of the virtuous, the miserable and suffering they have relieved, and the protection of Heaven !”

The Daughters of Charity, in a special manner, merit that the government, outside of every political consideration, should protect and assist them. It would be inopportune, dangerous, to break suddenly our relations with them and to refuse their kind services.

The spiritual jurisdiction belongs to the French Mission. At Keren, as at Akrou, numerous proselytes are made. The situation is favorable. A great portion of Bogos, of Dembesan and almost all the inhabitants of Okulay-Gouzay are already Catholic.”

Moreover, we cannot deny that the French Mission has great and special merits. The cause of its prestige and influence, may be traced to the benefits of every description, which it lavishes on all around. It is wisely organized and directed with moderation and extraordinary sagacity. During the trying period of violent tension between France and Italy, when our relations with our brethren beyond the Alps were more or less disturbed, the Mission of Abyssinia, which never denied its French origin, always maintained admirable peace.

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These commendatory remarks were accompanied by some unkind insinuations and concluded as we have



quoted: "It would be inopportune and dangerous to break off amicable relations suddenly." We know that the work of disruption has since gone on slowly and surely. We now enter into some details upon more recent events.

In the course of last year, the title of the Missionaries to the property was in litigation.

The law decided against their claim, on the plea that these possessions were "public property."

January 20th, the Italian government ordered all the houses of the Priests of the Mission to be searched. At Massowah, for five entire hours all cupboards and closets were left open for examination, and all papers and letters were scrutinized. As might be expected, nothing of a compromising nature was found. And the Decree of Expulsion, issued January 22nd, could assign no cause. It decreed that the Lazarist Fathers should leave, at latest, February 4th. (1.)

The Sisters of Charity could not remain; as the sequel will show; the Missionaries and Sisters residing at Massawah, embarked January 30th by boat direct from Alexandria. The Missionaries and Sisters at Keren embarked February 4th via Aden.

Some days later, the *Osservatore Romano* published the following: "A family in one of our large Italian

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(1.) This is the text of the decree: Considerando come la permanenza dei Padri Lazzaristi del vicariato Apostolico di Abyssinia nell'Eritrea tenda a menomare l'autorità ed il prestigio del governo Italiano nella colonia, e sia incompatibile colla pubblica tranquillità;

Decretiamo: 1° I Padri Lazzaristi di nazionalità Europea sono espulsi dalla colonia Eritrea: Partiranno, al più tardi, il 4 febbraio."

*Translation:* Considering that the continuance of the Lazarist Fathers in the Vicariate Apostolic of Abyssinia tends to diminish the authority and influence of the Italian government in that colony, and that it is incompatible with public tranquillity:

We decree 1st that the Lazarist Fathers of European nationality be expelled from the colony of Erytrea; 2ndly, that they leave, at latest, February 4th.



cities had a daughter among the Sisters of the French Mission at Keren. A letter written from Aden was recently received by the family referred to, and the Sister in question described the brutal manner in which the Missionaries and the Sisters were expelled from Erythrea."

Whilst the children at the Mission wept over the departure of the Sisters, the populace, bought over by Italian sectarians, hissed the Sisters, and mocked and derided the children; which gave occasion to a truly barbarous scene.

The Sister denounces as falsehoods all the accusations directed against the Lazarists. (In fact, up to this time, the public is unacquainted with the charges made against them.) The same Sister adds that the Lazarist Fathers acted admirably in their manner of ceding their position and claims to the Capuchin Fathers who were sent to replace them.

It is time to put an end to this sectarian war against the estimable Lazarist Fathers, by disclosing the intrigues of anti-clericals.

The *Italia Reale* has published the truly touching letter of the Daughter of Charity referred to.

The peace of Apostolic souls is not ruffled by these painful vicissitudes. God, and even men know that entire nations have received, through Missionaries, the light of the true faith, and have been initiated by them in the arts of Christian civilization.

The laborers in God's vineyard having completed their allotted task in one place, shall elsewhere begin to evangelize and console their fellow beings; which is, their sole aim. To God alone do they look for their reward.

The Sacred Congregation of the Propaganda, at their assembly February 4, 1895, decided to propose Father Jouglu, C. M. (Sylvan Etienne), as Vicar-Apostolic of Abyssinia. At the audience of February 9th, His Holiness deigned to confirm the nomination.



Father Jougla was born in the Diocess of Carcassonne, France, in 1854. He was received into the Congregation of the Mission in 1876. He has spent fifteen years in the Abyssinian Mission and is, therefore, well versed in the manners and language of Abyssinia.





UNITED STATES OF NORTH AMERICA.

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Life of Very Rev. Felix DeAndreis.

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HIS MORTIFICATION AND ZEAL.

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(Continued.)

We may truly say of Father De Andreis that the study of his life was to die to himself by severe and universal mortification, the more closely to attach himself to our crucified Lord. His resolutions constantly tended to eradicate all disorderly tendencies from his heart by means of the holy exercise of self-abnegation. And those very resolutions best convey to us an idea of his virtues. He says :

“Considering my conduct, up to this time, the little good I do seems fitful and superficial. I seem to have no inward fervor. I am like a tree hung with borrowed flowers and fruits. I do good as if by compulsion, not from my own will. I see that the old Adam is still living, like a giant within me, whilst Jesus Christ, if living in me at all, is not sovereign of my soul. I must fight against the old Adam and destroy him, that Jesus Christ may come and abide with me. *Tantum proficies quantum tibi ipsi vim intuleris.*”

The following are some resolutions which he took on the Feast of Corpus Christi :

*Resolutions. Motives.*

1st. God has frequently called me to the dignity of His interior communications, by transports of divine love ; that I might become interiorly detached from self and that I may learn to hate myself and embrace



a life of mortification which is the foundation of the union between the Creator and the creature ; he permits me to be visited by dreadful temptations which force me to take refuge in His love. Oh ! how great is His goodness !

2nd. Experience has taught me that the best means to rid myself of imperfections is to cultivate a spirit of universal mortification.

3d. To succeed in the sacred functions of our ministry, and to overcome those defects which I know are innate, a high degree of divine union is absolutely necessary, and this can be attained only through mortification.

4th. Having offered myself, last evening, unreservedly to the Most Holy Virgin, and implored her to point out to me a path by which I might escape the darkness that environs me, and save my soul, she seemed to offer me the cross and say : "Attach thyself to this while life endures !"

"I therefore resolve that the principal end of this retreat shall be fidelity to the practice of mortification and a determination never, through life, to descend from the cross." To enter into details, I resolve upon the following :

*"Mortification of the Imagination and Memory."*

1st. "To keep myself in the presence of God, but without anxiety or constraint; reject every useless, foolish or curious thought, or any idea which is not of evident utility.

2nd. In prayer, and, particularly, while reciting the Divine Office, I will observe exactly the resolutions which I took in the retreat of 1811."

*"The Judgment and Understanding."*

"Avoid all curious investigation, and submit cheerfully to the opinion of others, when my conscience does not require me to act otherwise.



Submit especially to the judgment of my superiors, and principally in regard to counsels about despising those interior troubles that disquiet me."

*"The Will."*

"Observe minutely every point of the rule, above all, what is said in Art. 3d, Chapter 2nd, on Conformity to the Will of God."

*"The Tongue."*

1st. "Love silence—and speak only when the rule prescribes.

2nd. Avoid much talkativeness even in time of recreation.

3d. Never speak of myself without necessity, and then, with humility and caution, that self-love may lose more than it gains by my words. This refers particularly to any remarks concerning country, friends, relations and similar subjects.

4th. Never make a display of learning by speaking on scientific or religious subjects without necessity or, in case of necessity, act in such a manner as not to foster pride.

5th. Never despise or accuse any one; but, on the contrary, to esteem and excuse all others; reserving contempt for myself."

*The Taste.*

1. Refrain entirely from any kind of food for which I entertain a strong preference.

2. Never entirely satisfy my appetite.

3. Make a little sacrifice of some choice morsels of food, and be disposed to renounce the entire repast if such be the will of God.

*The Hearing, Sight and Smell.*

Deny myself any unnecessary gratification of those senses—and have a pure intention of pleasing God in the exercise of them.



*Touch and Deportment.*

1st. Sleep upon straw, and maintain a modest position whilst resting.

2nd. Bridle natural impetuosity—and strive to observe, everywhere and at all times, gravity, modesty and humility. Always seek the last place.

3d. Bear patiently the annoyance of insects, and consider that they take the place of hair-cloth.

4th. Always avail myself of some means to remain fastened to the cross by the exercise of universal mortification.”

“These resolutions are difficult to nature, but I hope to reduce them to practice. God inspired them,—to His grace, through the mediation of Holy Mary, ever Virgin, do I hope to fulfil them. To aid me in so doing, I will make use of the following means :

“1st. To meditate frequently upon them and read the lives of such Saints as are most likely to inspire me with a regard for mortification.

“2nd. Make frequent self-examinations and suffer no fault to pass unpunished.

“3d. Pray to our Lord for strength to carry my cross, and not permit me to live one moment according to natural impulse. *Fortis est ut mors dilectio.*”

Although this practice of mortification traced out by Father de Andreis might, to a less fervent soul, seem entire, he nevertheless carried it to a still higher degree—by renouncing the delights of consolation in God’s service. Let us see his remarks on this very subject :

“I must also erase from my mind another illusion—which would lead me to imagine that even in this miserable life, I may enjoy love and consolation so permanent in the fulfilment of good works as to meet no obstacle to their performance. Were such the case, it would falsify those words of our divine Savior: that admonish us to take up our cross daily, deny ourselves



and, through great sufferings, enter into God's kingdom.

Certain delights, appertain to Heaven; and God only permits us, transiently, to enjoy them in this life that their foretaste may encourage us amid earthly sufferings. To wish that *percipiatur in te*, is to desire that which can be enjoyed only in the Kingdom above. Abandoning all, however, to the divine good pleasure, I have taken, by heavenly inspiration, I believe, a strong resolution :

1st. As the desire of spiritual delights and loss of the same; occasion great perturbation in my soul ;

2nd. As they are often subtle snares of self love and pride; very subject to illusion ;

3rd. As they produce in me certain spiritual desires, which not being satisfied in the spirit, render me more inclined to human desires, which trouble my mind ;

4th. As the consolations of God are not God himself; and when too much sought for prevent us from truthfully saying : *Deus meus et omnia*, and interfere with our union with God ;

5th. As the renunciation of these consolations will detach me from human delights and bind me more closely to the Cross ;

I have resolved : *To relinquish all spiritual joys even unto death*. By which I mean, that I will not seek them, desire or ask for them nor, considering my own unworthiness, aspire to them in any way."

Father de Andreis had in view by constant universal mortification, to become more intimately united with his Crucified Savior and acquire that ardent charity that cannot exist without communicating itself to others and promoting their salvation by one's complete self-sacrifice; so that one may say with the Apostle : *Optabam ego ipse anathema esse a Christo pro fratribus meis*. Rom. IX, 3.

"Truly," he writes in 1814, "no one is more ready



to love his neighbor, as he should, purely through charity, than one who considers himself *tanquam mortuus a corde hominum*.

Under the specious pretext of charity, the desire to oblige, politeness, civility, how much chaff of secondary motives lies concealed ! (No. 8.)

In order that the flame which burns within my breast may inflame the hearts of others, it must first consume and purify my own ; fire never spreads, but merely sends forth some little heat, until it has devoured all the materials which immediately surround it. I must then co-operate with this flame, and help it to destroy the old man by removing everything that might serve to strengthen his empire."

If we judge him by his own description of the flame of God's love, we may truly say that it burned strong within him, as he was able to spread it among many souls that had been total strangers to it. "Any one whose vocation, is to labor for the salvation of others," says Father De Andreis, in his 44th number, "must be like a ray that is reflected from another body; the heart should first proceed directly to God, and from him, return to mingle with creatures, by conversing with them, preaching to them, and counselling with them in their difficulties. Then it is that one works securely, with purity of intention, zeal and success, because the blessing of God accompanies him; according to the words of the Psalmist: *Beatus vir cujus voluntas in lege Domini; omnia quaecumque faciet prosperabuntur.*"

Such being the principles that actuated Mr. De Andreis, it is easy to understand how cheerfully he renounced, not merely his worldly expectations, but even those that the Congregation offered him, and was happy amid labors, sacrifices, infirmities and persecutions.

"Esteem, honor (No. 33), food, rest, &c., all these things, should be for me *arbitror ut stercora ut Christum lucri faciam*. I must not, for one moment, allow



my mind to rest on them, as they do not, in the least, concern me. *Quid ad te? tu me sequere.* This is what I have to do: follow Jesus Christ in the sublime ministry to which it has pleased Him to call me; considering as addressed to myself those words which he spoke in the Gospel to one, who, before following him, wished to bury his dead father: *Relinque mortuos sepelire mortuos suos, et tu rade et annuntia regnum Dei.* O my God! what a glorious destiny! To traffic for souls, enter into partnership with the incarnate Son of God, in His own especial calling; to extend the Kingdom of God and destroy that of the demon and sin; convert souls to God; enlighten and bring them back into the paths of salvation and virtue; guide them to their first principle and last end! O my God! *et unde hoc mihi!* How much the Almighty has accomplished in my soul, to fit me for so noble an employment! Would it not be a shame, if one, called to so sublime a ministry, were to abandon himself to vanity and worldly enjoyments? Were he to seek earthly honors, weep over the death of butterflies, or amuse himself with destroying spiders' webs? *Duc in Altum, duc in Altum, et mitte retia in capturam—non in capturam auri vel argenti, vel vanitatis, sed in capturam animarum.*"

Hence we can also understand how, in spite of weak and delicate health, he was able to endure, while yet young, so much application and toil; how he endured so much danger and fatigue which seemed to threaten his life. *Fortis ut mors dilectio.* Love is not satisfied, if it run short of death. Self esteem and pride stick closer to the soul, than the skin to the flesh it covers. Perfect spiritual detachment is as painful as to be flayed alive. Everything must die. And he adds: *Mille anni anti oculos tuos sicut dies hesterni quo proterit, O non contemplantibus nobis quo videntur: quia enim videntur. tempo ralia sunt; quo autem non videntur oteria. O mundus transit et concupiscentia ejus*



*qui autem facit voluntatem Dei, manet in oternum*  
 These words should be the three lenses which serve to form the faithful telescope, through which the Christian should judge of everything, especially the labors, misfortunes, honors, pleasures and delights of this fleeting life. Happy indeed is he who can fix his thoughts on a blessed eternity! He will learn to say: *Pati aut mori pati et non mori*. There he will form a correct judgment of all here below, and learn to live: *tamquam adrena et peregrinus in hoc mundo*; to sigh continually after the joys of Heaven, to hold in small account all that passes away with time and to remain at peace whatsoever may befall him, because: "*quod oternum non est, nihil est.*"

We would never end were we to repeat all the sentiments of purest zeal which breathe throughout his writings, for *ex abundantia cordis, os loquitur*. We shall conclude by giving two extracts relative to the qualities by which he proposed to perfect his zeal:

"I have considered that this virtue should guard the even tenor of its way, keeping aloof from two extremes; human respect and excessive rigor, so that it may be firm and magnanimous, without harshness or asperity; mild and gentle, without cowardice or pusillanimity."

"Anger and natural impulse are always evil counsellors in matters requiring zeal. I therefore resolve never to speak or act when I feel strongly impelled to do so, without first thoroughly consulting charity and humility, in order that these virtues may temper my zeal. Oh! what holy ingenuity does humility suggest! How strong is the fervor that charity inspires!"

(*To be continued.*)



CENTRAL AMERICA.

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Republic of Costa Rica.

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LETTER OF REV. M. KRAUTWIG, C. M., TO VERY REV. A. FIAT,  
SUPERIOR GENERAL.

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LIMA, COSTA RICA.

December 25, 1894.

Most Honored Father,

*Your blessing, if you please!*

All the members of our small family are well. My own health, which was miserable throughout the month of September, is now excellent.

Up to the present moment, we have labored to the best of our ability. I have made the visitation of the whole parish, two or three times and with good results. Our Catholics are now freed from the danger of being caught in the nets of Protestantism.

We have drawn plans for the erection of a new chapel. There are several large Catholic settlements around us. With difficulty, I manage to pay a monthly visit to each. Our labor is uninterrupted.

Indians frequently call upon me, and urge me to visit and baptize them. A few weeks ago, four young men; to-day two others came from the banks of a distant river. Alas! I fear lest they fall into the hands of Protestants, who are energetic in seeking proselytes.

My heart sinks when I see the harvest ripening at our very door, and no laborers to reap and garner it. Monseigneur Thiel desires to see the good work prosper. Most honored Father, you have assigned to me this



Mission, but, I dare not undertake to accomplish the labor without a reinforcement of Missionaries. Two of us are not sufficient to instruct the savages and serve the parish.

We will continue to hope.

I am, &c.;

KRAUTWIG,

*U. p. o. t. c. m.*

GRACES ATTRIBUTED TO THE INTERCESSION OF BLESSED  
JOHN GABRIEL PERBOYRE.

Letter of Sister Poyeton, Daughter of Charity, to the Most Honored  
Mother Lamartinie.

AUBRY, NEAR ANZIN (North.)

Most Honored Mother,

*The grace of our Lord be with us forever !*

Allow me to cancel, through your intervention, a debt of gratitude to our Blessed John Gabriel Perboyre. Two years ago, my little niece, Gabriella Beghim, about three and a-half years old, was troubled by a *ranula* ; that is (a small, soft, fluctuating, semi-transparent tumor formed under the tongue by the accumulation of saliva in Wharton's duct.) It grew so large as to hide the tongue. The physician said it would, if suffered to remain, eventually suffocate the child, and he judged an operation to be absolutely necessary. The child's delicate constitution rendered this extreme remedy dangerous. My relatives were plunged in grief. We then had recourse to the Blessed John Gabriel. All at our dear Aubry Mission, Sisters and children,—joined the family in a Novena ; at the end of which, we offered our Communion for the intention. At the same time, little Gabriella wore a relic of her powerful protector. The swelling, which, up to



that time, had been constantly increasing, began to subside and, at the end of the Novena, it had disappeared entirely. My father frequently requested the physician to give him a certificate of her cure. He invariably answered that he had to be certain that the tumor would not reappear. He has just given it, after mature and strict examination. I hasten to send it to you,—happy that I can fulfil my promise by having the cure recorded in the Annals.

I have the honor to be

Your very humble and obedient child,

SISTER POYETON,

*U. d. o. c. s. o. t. p. s.*

**Other Favors Obtained.**

At Alcamo, (Sicily.) Three cures.—*Letter of Sister Magdalene. October 31, 1894.*

Parma, (Italy.) City Hospital Cure.—*Letter of Sister Bauchiero, September, 1894.*

Girgenti, (Italy.) Cure.—*Letter of Sister Viala, December 11, 1894, and January 16, 1895. Attested by the Chaplain of the Hospital. January 14, 1895.*

At Ebeuf, (France.) Favor.—*Letter of January 15, 1895.*

At Bordeaux, (France.) Cure.—*Letter of January 18, 1895.*

Le Mans, (France.) Favor obtained.—*Letter of January 28, 1895.*

Naples. Cure of Brother V. Natola, Clerical Student of the Congregation of the Mission.—*Letter January 25, 1895. Certified by Canon Louis-Goffredi and by Sister Philomena Antonelli, Daughter of Charity, January 12, 1895.*



Archconfraternity of Evangelical Work in Rural Districts.

RUE DE LA PLANCHE NO. 7,—PARIS.

Having been requested to insert the following notice upon the useful and interesting work of evangelizing rural districts, we willingly comply:

Some thirty-eight years ago, a holy priest, struck at the abandonment which is often noticeable in country places, to the discouragement of pastors; and listening often to the sad words: "Nothing can be done!" made it his study to inspire those whose courage wavered, with renewed vigor; and, in opposition to the declaration of inability, he took as the device of his Apostolic life, the motto: "There is always something to be done!" The work of country Missions was founded!

Its exclusive aim is to sustain the energy, and rekindle the zeal of priests by every available means: Mission-sermons, maintenance of schools, founding of libraries, &c.

This work needs, for the attainment of its purpose, the assistance of all who have at heart the salvation of souls.

The great family of St. Vincent cannot refuse its aid, for its Father and Founder made the sanctification of the clergy and the religious instruction of poor country people; his works of predilection.

Subscriptions of two cents, one franc, or twelve francs will be gratefully received.

The Holy See has enriched this work with many indulgences.

*For information desired, or assistance forwarded, address the Office of the Archconfraternity—No. 7, Rue de la Planche, Paris; or, the Secretary General, Madame de la Roquette, No. 33, Rue de l'Universite.*



APPENDIX.

XXXV

APPENDIX.

Father Mounier.

*(Continued.)*

The French advised him to remain at about twenty leagues from the plantation; he answered: that he must be resigned to suffer and return promptly, that he might be at liberty to undertake a journey which had been agreed upon.

Can so many labors have proved unavailing? Certainly not! God, who read his heart, gave a special blessing to his journey. He remedied many disorders; and filled the hearts of those idolators with a desire to embrace the Christian religion. He induced the French and the negroes to say their night and morning prayers.

During the voyage, he offered the Holy Sacrifice every Sunday and holyday; he persuaded nearly all the Frenchmen on board to make their Easter, and he most zealously attended to the sick. Several persons have assured me that he fasted much and said his office daily throughout the voyage, which was very fatiguing. This, Most honored Father, is the little I have to say of his good works during the short time I had the happiness of living with him. I know that he led a very hidden life, and that many of his virtues shall be revealed to us, only, in the life to come."

June 25, 1656, St. Vincent wrote to Father Martin, Superior of the house at Turin: "A vessel, the St. George, has arrived at Nantes from Madagascar. It has brought us some news: The letter of Father Bourdais has, at the same time, consoled and afflicted us.



At the present writing, I will not communicate the subjects of consolation; reserving all until I can forward a complete account. But the help we owe our dear departed, amongst them, Father Mounier, obliges me to make known our common sorrow, that you may afford their souls the assistance they may need, although we have reason to believe that they no longer require our help. Good Father Mounier's zeal and many austerities hastened his death; and, the whole tenor of his life—gives us reason to believe that he is now in the enjoyment of that glory with which God crowns those evangelical laborers who die, as he did, in the heat of combat.

*Memoirs of the Mission—Madagascar.* Notice 111, 10.

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Rev. John Baptist Legros.

MONTAUBAN, December 31st, 1855.

Rev. John Baptist Legros was already a priest when at the age of thirty years, he was received into the Congregation of the Mission, June 24, 1644. He was a native of Coutances.

St. Vincent was not slow to appreciate his energy and talents. As early as 1647, he made him Superior of the house at Richelieu. Of a generous character, he appeared anxious to forward vigorously whatever he undertook. Our Saint discerned in him that temperament which he loved—that needs a bridle, rather than a spur; and often exhorted him to moderation. “I have noticed,” he remarked to him, in one of his letters, “some expressions of yours that savor of regret because our affairs do not proceed more rapidly, and are not conducted according to your desires.” Then he begged him to remember that we are in this world only to receive and fulfill the commands of God and, that it suffices us to omit nothing by which we can further His work. This was the vast program which



St. Vincent knew how to carry out, without blaming others for delay.

In the same letter, he congratulates him on his devotedness to the Community of the Daughters of Charity and for the excellent instructions he gave them. On another occasion he wrote the following words, which sufficiently indicate the zeal of the pious Missionary for the rising family of Louise de Marillac.

"You have told us of the young persons who are now postulating, with the intention of entering the Community of the Daughters of Charity. If they are pious and resolute, I beg you to send them. Should others present themselves, write to me; for the Little Company is in great want of subjects. The Daughters of Charity are in demand on all sides."

Feeling what a help he would have in Father Legros, St. Vincent desired to keep him near him. At one time, we find him charged with the important office of Procurator at St. Lazare's.

At that time, the Bull of Innocent X, condemning the "Five Propositions," was published: and Brother Descourneau relates, in its connection, an incident which proves the influence of St. Vincent in denouncing the errors of Jansenism. A Missionary, said he, Father Legros, Procurator of the House of St. Lazare, having called upon some officers and councillors at the House of Parliament, who were not infected with the new errors; they manifested to him their joy at the Papal decision—adding: "For this, we are indebted to Mr. Vincent!"

The Saint gave Father Legros charge of St. Charles, or the "Little Seminary," of which he continued Superior for two years. We know something of that establishment;—an annex to St. Lazare's.

In the days of St. Vincent, young men repaired thither to go through their "Humanities." St. Vincent encouraged them; hoping to find among them



good subjects for the priesthood. The essay was attended with consoling results, though not so successful as it deserved to be. So that, after a trial of a few years, in 1668, the project was abandoned. The house then became a kind of Seminary for the spiritual renovation of Missionaries who, after having devoted themselves to the salvation of souls, returned to recruit both body and soul for about six months and regain the fervor of their early training in that school of virtue.

Whilst Superior at St. Charles, Father Legros attended the Assembly General in 1657, and was one of the chief reliances of the holy founder, whilst important questions relative to the Congregation of the Mission, were under discussion.

At Richelieu, where he had been sent as Superior, almost immediately after he had finished his Seminary, he had left memories that rendered his return thither most desirable. In 1651, he was again assigned his former honorable position. St. Vincent, from time to time, appointed him Visitor of several houses of the company. He was engaged in this confidential mission when attacked by the illness that cut short his days. He had concluded the visitation of the houses in Gascony and just reached Montaubon when he succumbed.

St. Vincent on, learning the death of a Missionary whose virtues and great qualities he so highly appreciated, wrote: "Father Legros, on reaching Montauban, was attacked by the illness that ushered him into Heaven."

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Rev. Charles Ozenne.

WARSAW, August 14, 1658.

Father Charles Ozenne was already an experienced Missionary when St. Vincent sent him to Poland. God visibly blessed his labors there, and there he died after



having worthily sustained the reputation of an Apostolic life inaugurated in that country by his predecessor, Rev. M. Lambert. (1.)

Mary de Gonzaga, Queen of Poland, sister of the celebrated Ann of Gonzaga, whose funeral oration Bossuet preached; was deeply interested in the Missionaries of St. Vincent de Paul and entertained a high esteem of Father Lambert, at Warsaw. She expressed her regret at the death of the Missionary in a letter to St. Vincent which ended with these words: "In fine, Reverend Father, if you do not send us another Father Lambert, I know not what we shall do!"

St. Vincent, desiring to comply with the Queen's request, cast his eyes on Rev. Charles Ozenne, who was born April 13, 1613, in the village of Nibal, near St. Valery, diocese of Amiens. About a year after his ordination, he was sent to Troyes, in Champagne, where he labored zealously giving Missions for over ten years. "He is a man of God," wrote St. Vincent, "zealous, detached; to whom God has given the grace to direct and win the hearts of his own confrères and of externs. The Saint selected him to replace Father Lambert.

Father Ozenne, filled with the spirit of obedience, willingly accepted this delicate Mission, and started on his journey August 9th, 1653, with a cleric of the Congregation of the Mission and, several nuns of the Visitation order, whom the Queen had invited to Warsaw to open an establishment. The colony traversed the Netherlands, to embark on a vessel of the Hamburg line. St. Vincent, informed of the embarkation, wrote most affectionately to Father Ozenne: "What shall I now say to you, Sir?" Merely these words: "God is Master. As Master of oceans and winds, I pray that He may render them propitious to you; that he may direct the vessel that bears you across the waves to

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(1.) See notices on the Priests of the Mission. 1st Series, Vol. II, p. 1.



your destination; that He may be your guide and your pilot; that He may lead you happily to Poland, where you are expected, as a man who is destined to effect much good and, whose coming is ardently desired."

It was in the designs of God that affairs should make slow progress. The ship was captured by English pirates—although according to the laws of the country, their detention was unlawful, Father Ozenne and his fellow-travellers were retained a long while at Dover, where the decision of parliament, in this case, had to be examined by the counsel of the admiralty whose adverse parties contended for their reciprocal rights, which gave rise to many delays and inconveniences. These many annoyances proved the admirable virtue of St. Vincent and his disciples. The former was content to remark: "the most important works of God are generally treated in this way!" and addressing Father Ozenne, he said: "God must have great designs upon the projects of the Queen and upon your person—since, He permits these difficulties. You should, by the good use you make of your trials, merit the grace of fulfilling the designs of God."

The humble Missionary, on his side, proved by his perseverance and imperturbable fidelity to the divine guidance, worthy of his model and father. St. Vincent might, in all security, write, on this occasion, in reference to Father Ozenne: "Truly he is a man of God, I have never yet discovered in his letters the least mark of impatience at being detained and maltreated; nor any murmur. On the contrary, he evinces great meekness and prudence—as if nothing unpleasant had occurred."

Our holy Founder had advised Father Ozenne to delay his departure until the return of a more favorable season; but, the zealous Missionary anxious to reach his destination, left the nuns of the Visitation at Calais, whither they had gone to wait the return of spring, and started, as soon as he was at liberty, with



Father Duperroy. He reached Warsaw about the middle of January, 1654; just one year after Father Lambert's death.

The plague was still raging at Warsaw, and Father Ozenne had ample opportunities of exercising the same charities as his predecessor.

He conciliated the Queen's good will by his meekness and piety—by his attentions in which he persevered, although they often subjected him to annoyances,—but, his reserve saved him from impositions, and gained for him universal esteem and the regard of the Queen's Almoner, the Abbé of Fleury.

Her Majesty favored the establishment of the Missionaries by every means in her power. She requested to be allowed the privilege of appointing the pastor of Holy Cross Church at Warsaw,—and, immediately, caused Father Ozenne to be nominated.

Prince Casimir Czartoriski, Bishop of Posen, gave the church up to the Congregation of the Mission, in the person of the virtuous Superior whose merit and modesty had enlisted all his sympathy. He went so far as to have a house built for the Missionaries, with a view of sending thither, under their direction, candidates for ordination.

Father Ozenne had to serve God amid many tribulations. In the beginning, he felt the need of Apostolic laborers. St. Vincent shared his sorrow. "For my part," he wrote, "I admire the fidelity of a soldier to his captain, which forbids him to recoil when combat is necessary, or to leave without his captain's consent, under penalty of being punished as a deserter."

"An honorable man will never desert his friend in the hour of need. "Why?" Lest he be branded as a coward, or a traitor. I marvel at seeing more firmness in wordlings, through human respect, than in Christians and priests, in the interests of charity, or in the continuance of good works which they have undertaken to perform."



Two of the Missionaries became discouraged. They soon, however, returned to their posts. In the meanwhile, St. Vincent told Father Ozenne to ordain the students who had accompanied him from Paris. "One good soldier is worth ten indifferent ones," said he—and experience verified his words on that occasion.

Father Ozenne was most solicitous for the faithful observance of rule in his new establishment and soon rejoiced in the happy results of his zeal. He began by giving a mission in his Parish of "the Holy Cross." Among other spiritual fruit, he announced, to St. Vincent; the baptism of a Jewess and the adjuration of two Lutheran women. In compliance with St. Vincent's request, he urged the Daughters of Charity, who had been sent to Poland, to persevere in the faithful observance of their holy rules and the fulfilment of the exercises of their holy state.

In the village of Skuly, the King, had ceded the benefice attached to it, to the Congregation. The Priests of the Mission introduced country Missions throughout Poland. Father Ozenne would, no doubt, have extended them had not a storm burst over the kingdom. War cast its dark clouds all over the land.

The Muscovites, in answer to the appeal of the peasantry of Ukrania, invaded Lithuania.

Charles Gustavus, King of Sweden, declared war against Poland and would treat with no other than the inhabitants of Warsaw; against which city, he marched his formidable army.

King John Casimir and his Queen retired into Silesia. They desired to retain, near their own persons, Father Ozenne, and were, likewise, accompanied by the Daughters of Charity and the Nuns of the Visitation, to withdraw them from the horrors of a beleaguered city. Father Ozenne left Fathers Desdames and Duperroy at Warsaw, where their presence was required to fulfil the duties connected with the Parish of the



Holy Cross. The Swedes entered Warsaw, August 30th, 1655. For the space of two years, that capital was alternately under the dominion of the Poles and the Swedes. Father Ozenne, exempt from the perils of war, mourned, none the less sincerely, over the sufferings of his two confrères who remained in Warsaw and to whom, whenever it was feasible, he sent assistance.

Finally, after an exile of nearly two years, Father Ozenne, always in the suite of the King and Queen, who, by degrees, regained their possessions, rejoined their majesties in the camp of Cracow. There he ministered to the souls of the sick and the wounded during the siege—whilst the Daughters of Charity attended to their corporal necessities. After the taking of that city, they re-entered Warsaw during the month of October, 1657.

Father Ozenne there found only a heap of ruins. Three houses belonging to the Congregation were destroyed; five others, in the country, shared the same fate. He was not discouraged; but, he remembered the words of St. Vincent—that: “it would not be just, if we were exempt from public calamities, and, when God permitted us to suffer these trials, He would, if such were His divine pleasure, repair those losses, in His own good time.”

He himself set to work with true Christian confidence and Apostolic zeal and, soon, the works of charity in Warsaw were restored, and an establishment was offered him in Cracow.

New laborers in the Lord’s vineyard, were promised him; but he did not live to see the realization of his plans.

Shortly afterwards, whilst making a visit to Cracow, to examine the house offered the Company, he felt the first symptoms of his last illness. It was during the month of August, he was attacked by a malignant fever, which carried him off in a few days.



He expired at Warsaw, on the fourteenth day of the month of August, 1658, and was buried in the cemetery of the Parish Church. Later on, his remains were conveyed to the vault of the Holy Cross Church.

Father Ozenne died at the age of forty-five, in the twentieth year of his vocation. He had a strong constitution, and was remarkable for the meekness of his disposition and his great and noble simplicity.

When St. Vincent was informed of the death of this excellent priest, he wrote: "You can easily understand that our sorrow is profound. I judged of yours by my own.

"But as the hand of God has inflicted this blow, we must meet his visitation by conforming ourselves to the divine will."

"Our dear departed is now happy in his Heavenly home, we have every reason to believe. Perhaps, we are not so much to be pitied for his loss, since he can render us more assistance now, than, when he dwelt amongst us."

"From the time of his entrance to the Congregation, he studied to shun evil and to do good. He was very candid, meek and exemplary. God Himself is now his exceeding great reward!"

"He is deeply regretted by all who knew him. We have lost much in losing him, if we can term that a loss, which is to Christ a gain. May the divine will be forever accomplished in us, and all that concerns us!"

*Memoirs—Poland.*

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Christopher Delauney, Coadjutor Brother.

LE MANS, 1658.

Christopher Delauney, coadjutor brother, was born at Haute Chapelle, Diocess of Mans; was admitted to the Congregation of the Missions, at the age of nineteen years, October 4th, 1653.



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Brother Christopher Delauney, "a timid, humble and gentle child," to use St. Vincent's words, gave a beautiful example of courage, which the Saint himself related to the Community at the repetition of mental prayer. November 13th, 1656.

That day, as we read in the *Collection of Conferences*, Mr. Vincent gave a signal for the Community assembled to draw nearer to him. "I wish," said he, to inform you of a grace that God, in His infinite bounty, has granted some members of the Company; in order that you may thank Him, "and, on the other hand, I must inform you of a calamity that has befallen some others."

"Last evening I received a letter from Father Bous-sordée, in which he informs me, that the vessel bound for Madagascar, on which he had taken passage, perished.

You may remember the high wind that prevailed last "All Soul's Day." On "All Saint's Day," the two Missionaries having already embarked, said Mass on the vessel which was still at anchor; they found it difficult on account of the wind storm.

All Soul's Day, the storm increased and, to escape all danger, they directed the ship opposite Saint Nazaire's on the wide river of Nantes. The priests, who greatly desired to celebrate Mass that day, went into the town, about three-quarters of a mile, to say Mass. But, on their return, they found no one willing to row them to the vessel, on account of heavy rolling of the sea."

"That night, at about 11 o'clock, the storm increasing, the vessel was driven on a sand bank and sank. But God inspired some of the seamen to construct, in haste, a raft, by fastening together several heavy planks, upon which seventeen or eighteen persons cast themselves; trusting in God's mercy to guide them safely over the dark and angry waters. Among the number,



was our poor Brother Christopher Dalauney, who, holding up a Crucifix, began to encourage his companions in danger. "Courage!" he exclaimed. "Have great faith! Put all your confidence in God!" "Let us hope in the Lord!" "He will save us!" Then he spread out his cloak as a sail, giving one end of it to another passenger to hold. In that way they reached the shore. God in his goodness and, by a special protection, securing them from the danger to which they were exposed. All reached the shore in safety, save one who died of the cold and fright. (1.)

What can we say about these happenings, gentlemen and my dear confrères? If we consider the favor God granted the Company, in saving it from shipwreck, must you not acknowledge that He extends a special protection to our little Company? This should encourage us to abandon ourselves more entirely to His Providence and seek, by every possible means, to accomplish His great designs over each one of us! But do you not admire the influence of the divine Spirit on that boy, good Brother Christopher, who was the most meek and hum-youth I ever met. Let your imaginations picture him standing on that tempest-tossed plank in mid-ocean, holding aloft the Crucifix, exhorting his companions to be courageous. "Courage! Let us trust to God's goodness and mercy! He will come to the rescue!" It was not of himself he did this, my brethren. God acted through him and in him. But had all those Missionaries perished, there is reason to believe that their's would have been a blessed fate. To die in God's service with all who had been committed to their care! for all those souls had been under the spiritual direction of the Missionaries during the voyage.

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(1.) It is related that they travelled two leagues in this way before touching land. (The fact was published in a French Gazette, as a wonderful escape.)



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We learned, subsequently, that twenty-six were saved from shipwreck. Sixteen on the raft, and ten who had previously landed, including two Missionaries. All the rest, to the number of one hundred and thirty (130), perished with the ship."

Brother Christopher Delauney was then sent to the House of Mans, and expressed his readiness to depart again for the perilous Mission of Madagascar. St. Vincent made this known for the edification of the whole Community in a conference given August 30th, 1657.

"This good child," said he, "wrote to me so candidly that his letter touched me deeply. He tells me that he often prays God to grant him the grace of always doing His holy will;" and adds that frequently he asks himself: "Where would you prefer to do that divine will, here or at Madagascar, and I acknowledge to you, sir, that, I believe, I would rather return to Madagascar than remain here!"

The Saint then remarked: It is a species of martyrdom to expose one's life and traverse the ocean for the sole love of God and for our neighbor's salvation. Because, although it is not actual martyrdom, it may be considered such, as far as the will is concerned; since we forsake all and expose ourselves to unknown, possible perils. And, in truth, the Saints, who died in exile for the love of our Lord Jesus Christ, are looked upon as martyrs by the Church.

Brother Delauney embarked once more for the great African island in 1658. He was shipwrecked a second time and rescued by a Dutch vessel near the Cape of Good Hope.

He won, so entirely, the friendship of the Captain, that the latter, as St. Vincent relates, could scarce endure the thought of being separated from him. On his return to France, the good brother was missioned to the establishment at Saintes in 1658.

We are not aware of the date of his death.

*Conferences to the Missionaries.*



Rev. Mathurin de Belleville.

AT SEA EN ROUTE FOR MADAGASCAR.

Jan. 18, 1656.

Father Bourdais wrote to St. Vincent from Madagascar: "Father de Belleville, known to me only by name and his reputation for sanctity, died on the way!"

The Saint, in his turn, numbered Father de Belleville among those Missionaries who sacrificed a temporal life to secure eternal life for the Islanders of Madagascar, and said of them: "They belong to the ranks of our Missionaries in Heaven."

Father Mathurin de Belleville was a nobleman born at Brix, Diocese of Coutances in 1624. St. Vincent remarked that his want of education had been an obstacle to his admission, but that his humility and remarkable piety had over-ruled the objection on that score.

It was in reference to him that the holy Founder in his conference, September 7, 1657, encouraged some, whose mental faculties were less brilliant than might be desired, by declaring that God has often great designs on such persons: Adding, that two or three, who had been received into the Congregation despite their apparent mediocrity, had, nevertheless, directed establishments, confided to them, with great prudence and mildness.

At the request of the Marquis de la Villeraye, St. Vincent appointed three Missionaries, each of whom embarked on one of the vessels of the flotilla which sailed from St. Martin's Port, near Rochelle, October 16, 1655, having on board eight hundred; between passengers and crew. Father de Belleville embarked on the *Armand*; This journey now-a-days, made across the Isthmus of Suez, was then long and perilous, for Africa could be reached only by doubling the Cape of Good Hope. The *Armand* did not reach Fort Dauphin until the year following, on the eve of *Corpus Christi*.

Father de Belleville, who fell ill in the beginning of



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the voyage, died on the way. Rev. Claude Dufour, who embarked the same day, wrote from Madagascar to St. Vincent, who read the letter to the Community, one evening at Conference.

We here introduce some passages from the letter:

“The three Missionaries who were designated for the Island of Madagascar, Fathers Dufour, Prievost and de Belleville held a conference, during their stay at Rochelle, upon the means of making themselves useful to the passengers. On this occasion, Father de Belleville manifested great prudence and zeal. He was so humble that he could not understand how he could be tolerated in the Congregation, for he deemed himself the most unworthy of its members.”

“Yet his humility did not detract from his generosity in undertaking difficult works for the glory of God and bringing them to a successful issue;—as he did at Rochelle on two occasions. Once, several sailors took possession of a small craft and appropriated its contents. Father de Belleville made urgent representations to the Captain, and induced him to issue an order for the restitution of the stolen goods; which was done, to the great relief of the Englishmen who owned the rifled boat, and who, to express their gratitude, fired off several military salutes. The other was to clear up a misunderstanding which had originated between two lieutenants, and which occasioned disorder and partisanship among the crew. Some were for the Normans and some for the Bretons. Between the two parties, the captain’s authority was set at nought.”

“Perceiving the state of things, the generous Missionary sought an interview with the admiral, made a candid exposition of existing troubles; and difficulties were soon adjusted by placing the two opposing officers on different vessels, and making an exchange of the crew, by which means peace was soon and permanently established.”



“He was always solicitous for the welfare of others, and he had great zeal for souls. Every day, he gave a spiritual reading on deck—then exhortations, Catechetical instructions and heard confessions. He conversed freely with the crew, disposing them to lead good lives. Whilst we were detained at Rochelle we sometimes left the vessel to take a stroll through the city. But, he was always anxious to return promptly, that he might render service to the healthy or the sick; for the latter, he was ever tenderly solicitous.” Such are the words of Father Dufour.

Afterwards, in a letter to St. Vincent, he gave the following account of the last days of Father de Belleville:

“Good Father de Belleville is no more. My heart overflows with grief as I send you the sad news. The Congregation has lost an excellent Missionary, and I, a companion of whom I was not worthy. I have reason to fear that I lost his aid, in punishment of my sins.”

Our faithful companion fell sick on the very day that we sailed from St. Martin's harbor, October 30th; he was attacked by a slow fever that consumed his life. He had been ailing, a fortnight, when I was first informed of his illness. When the vessel upon which he had embarked came alongside of ours, I went on board to see him and I heard his confession. As the Doctor thought he was improving, I took leave of him, requesting Captain Regimont, at the same time, to keep me informed of his condition, which he promised to do. But God permitted our two vessels to be so far separated that they did not sight each other for fifteen days; and his vessel was supposed to be lost, when we came in sight of *Sierra Leone*. There I learned that he was much worse. I went in a light boat to visit him and, finding him anxious to land, I had him carried into the woods and placed in a hastily constructed cabin. He remained on land five or six days, during



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which time his sufferings increased and he begged to receive Holy Communion. Father Prevost and I celebrated Mass in his cabin. He communicated, and, two days later, he was carried back to the ship.

The day following, I paid him another visit when he begged I would help him to prepare for death. I administered the last Sacraments. That was the 17th day of the month. He rallied somewhat that day. But that night, between eight and nine o'clock the booming of a cannon led us to suspect that his death had occurred. Shortly afterwards, a message was conveyed to us that he was no more, and that, according to nautical custom, "the lifeless body had been let down into the deep!"

Reverting to the many virtues of the dear departed, Father Dufour added: Great was my sorrow, yet, not unmixed with joy, when I called to mind his holy life and many virtues that won for him a martyr's crown; for we may justly consider a Missionary who, like him, made a vow, previous to his entrance into the Community, to go beyond the sea and give his life for God's glory and the salvation of souls; and who, when an opportunity presented itself, gladly fulfilled that vow, such a one, I repeat, may be reputed a martyr.

The hope I always entertained of seeing him restored to health, diverted my thoughts from the contemplation of his holy life. But I saw enough to fill me with consolation and to edify the whole company. In the first place, I remarked in him a greater zeal for his own sanctification than I ever noticed in any other sick person. His only thought was of his soul, and frequently when I brought him some trifle to alleviate his sufferings, he would say to me, most affectionately: "Sir, in the name of God, I ask of you but one favor: Help me to die well!" He often begged me to sit beside him and talk about God. He confessed frequently.

His devotion led him to recite his Office daily, as long



as it was at all possible to do so. During the last three weeks of his life, he desired still to say Mass; this desire haunted him all through the delirium of his devouring fever. He talked about it constantly. Every day he said the Beads in honor of the Most Holy Virgin. He believed that no man living owed more to our Blessed Lady than he.

His meekness and sweetness of temper, were so remarkable, that those virtues were reflected on his countenance and, rendered it so calm and pleasing, that one could not tire contemplating him.

The second mate of the vessel said to me: "Sir, I have travelled far and wide; but never have I met another as meek and gentle as Father de Belleville!" For my own part, I can assert that I never met another so condescending, meek and winning. His, was truly a pacific character that enabled him to maintain his soul in peace with God, his neighbor and himself.

God endowed him with heroic conformity to His most holy will. Although he longed to labor and sacrifice himself, for the conversion of the poor savages in Madagascar, this desire was always subordinate to the divine good pleasure.

His love of holy purity was so great, that he assured me his greatest trial, during his malady, was his inability to observe as perfectly as he desired, all the rules of modesty.

He was very mortified and was well satisfied to be served no better than the sailors on board. The very day he died, I saw that they brought him nothing to eat but a little salt fish. Throughout his illness, I never heard him mention father, mother, brother, sister or native land. He was completely detached from relatives and country; as all around him could testify."

"All through his feverish ravings, his heart seemed fixed on God, to whom all his words referred."

I can not pass unnoticed his upright, pure and con-



of the Mission at Troyes. We apply this title to them upon the authority of St. Vincent's encomium. We associate their memories, not because they were called about the same time to their eternal reward, but, because they sanctified their souls in the same place. Here follow the brief but edifying accounts which have reached us of each one of them:

Father Peter de Sodannes was born at Roche Chouard; and admitted to the Congregation of the Priests of the Mission in Paris, Oct. 3, 1647. We may judge of his merits by the words penned by St. Vincent, September 25, 1854, to one of his Missionaries in Poland, Rev. M. Ozennes, Superior at Warsaw.

Rev. Confrère, the news I am about to communicate will afflict you. But we must bow to the divine decree. Our merciful God has called to Himself Father de Sodannes; Father Levazeux, Superior of the seminary at Troyes, informed me of his death, a few days ago. Oh! what a loss to the Company, especially to our establishment at Troyes!

"I fear lest our good God in recalling that holy man from this world, may likewise have withdrawn many blessings which his virtues drew upon our Congregation."

"Words cannot express my grief in losing him. I am told that his death was that of a Saint."

"I forbear saying more at present. When I shall have received an account of his remarkable virtues and many good works which, I am sure, will be sent me from Troyes, I will forward the notes to you."

Unfortunately, the memoirs of that pious priest who, in the words of another Saint, "died with all the marks of sanctity," never reached us!

"It pleased God," wrote again St. Vincent, to call to Himself, April 12, 1658, Father Senaux. To Father Martin at Turin, our Saint wrote: Father Senaux was the soul of our Mission at Troyes, and one of the most



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prudent, patient, mild and zealous priests of the Congregation. Always infirm, but, always, laboring for God.

Father Nicholas Senaux was born at Auffay in the Diocese of Rouen, May 9, 1619, and was admitted to the Congregation of the Mission in Paris, June 22nd, 1639.

For him, life was but a long exercise of resignation, on account of his physical ailments. St. Vincent cited him as an exemplar of trust in God; he never betrayed any anxiety of mind, nor desired change of place. His life was a model of labor and good example. "Shall I tell you, my confrères," said St. Vincent in a conference, "that good Father Senaux, although tried from his entrance into the Congregation, by almost continual infirmities, never, as far as I know, requested a change on that account. No! he never wrote a line to procure a change of Mission, or to go to Normandy, his birth-place, or anywhere else. And, despite his infirmities, he persevered in labor as far as his strength permitted; ever faithful to the observance of rule. We must acknowledge that he directed well our establishment at Troyes. After his death, his confrères wrote to express their sorrow and pay homage to his holy life—declaring that they always found in him an example of regularity. Father Senaux died in March, 1658."

July following, Saint Vincent announced that the Congregation had sustained another loss in the death of Father Francis Villain, likewise engaged in the Seminary at Troyes. He was born in Paris, April 10, 1605, and received into the Congregation of the Mission, December 24, 1649. He brought, to his home in religion, the aid of his temporal means and the more precious heritage of his self-devotion and his many eminent virtues, zeal, mortification and fervent piety.

The 19th of that month, St. Vincent wrote to the



Superior of the Mission at Marseille : “ Father Villain is with God ! He was a priest of our Congregation, who directed the Troyes Seminary and who taught there assiduously, and fulfilled his mission with incomparable love and zeal.”

“ His soul had supreme control of his mortal frame and, he so mortified his external senses, that we might almost consider his spirit of mortification was excessive. He possessed a special grace for speaking of God and holy things, and expressed his ideas so clearly, that he edified and led to higher virtue all who heard him.”

“ As men of his stamp are rare, we have lost much in losing him. He was our benefactor ; and we are under a double obligation of praying for him. I beg you all to render him the usual aid accorded to our deceased priests.”

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REVEREND WILLIAM DESDAMES,

Cracow, 1692,

AND

REVEREND NICHOLAS DUPERROY,

Warsaw, 1674.

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We connect the names of these two Missionaries to Poland, whom St. Vincent associated, in sincere commendation, on several occasions.

Father Wm. Desdames was a native of Rouen. He was twenty-three years old when he was received into the Congregation of the Priests of the Mission by St. Vincent in 1645. He was raised to the priesthood on the Feast of Pentecost, 1648.

We do not know to what establishment he was first assigned, but we learn that in 1651, he was appointed to assist Rev. Father Lambert in his distant Mission in Poland. He shared with him the dangers of the pestilence and the charitable duties that, by consequence,



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devolved upon them. They nursed the sick and buried the dead.

At that time, the streets were crowded with the dead, a prey to dogs and wolves.

Amid this desolation, Fathers Lambert and Desdames practised the lessons taught them by St. Vincent, and founded the Congregation of the Mission on a solid basis in Poland.

When the pestilence subsided at Warsaw, Father Desdames was missioned to Sokolka, near Grodno in Lithuania, where, to his great sorrow, he closed, in death, the eyes of Father Lambert, who expired in 1653. Father Desdames returned to Warsaw in 1654, when Father Ozenne resigned his benefice at Sokolka; and found there fresh opportunities of exercising the most heroic charity. He made every effort to assist Father Ozenne in the parish of the Holy Cross which had just been confided to the Congregation. Being sufficiently acquainted with the Polish language, he was able to open Missions in the country during the month of October, 1654, and on his return he found leisure amid his parochial duties, to translate Mission sermons into the Polish language as a preparation for future Missions.

St. Vincent rejoiced in his zeal and early success and had, subsequently, still greater reason to admire his patience in suffering.

In 1655, war was declared between Sweden and Poland. Father Desdames remained with Father Duperroy in the city of Warsaw, and had to endure the horrors of two or three sieges.

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Father Duperroy was born January 16, 1625, in the village of Maulevrier, near Candebec, Diocess of Rouen. He was received by St. Vincent into the seminary at St. Lazare, September 13, 1651. As he evinced from the outset, great fervor and zeal, the holy Founder felt



encouraged to send him to Poland with Father Ozenne, although he was yet but a cleric and not under vows. The year following, St. Vincent recommended Father Ozenne to have him raised to the priesthood, so great was his confidence in his excellent dispositions. It was concerning Mr. Duperroy that he wrote: "One good laborer is worth ten that are inert." The subject of his remark did not belie St. Vincent's favorable opinion.

During the war with Sweden, he shared all the sufferings of Father Desdames.

When the Swedes invaded Warsaw the second time, they directed their attacks chiefly against the churches. When they reached the Church of the Holy Cross, Father Duperroy interfered to prevent their violence; but they fell upon him, beat him, and left him for dead. It is more than probable that he would have perished, had not the women of that quarter hastened to his assistance, and, by their intelligent care, restored him to life and health.

St. Vincent considered Fathers Desdames and Duperroy, the two foundation stones of the Congregation of the Mission in Poland, after the deaths of Fathers Lambert and Ozenne.

Over them, even during their lifetime, the Man of God pronounced, in the Conference, August 24, 1657, that eulogium that reminds one of the homelies that Saint Athanasius and St. Gregory the Great preached over the servants of God, their cotemporaries; eulogiums in which the biographical notice was often suppressed; but, whose sacred fire stirred up fresh martyrs and confessors.

These are the words of St. Vincent: "I recommend to the prayers of the Assembly, our two confrères, Fathers Desdames and Duperroy, who are engaged in Warsaw. Father Duperroy has a painful ulcer, the result of the pestilence and neglect. I have just learned that



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the Doctors have cauterized one of his ribs that had begun to mortify. His patience was so great that no plaint or murmur escaped him. He endures all pains with great peace and tranquility of mind. Another man would grieve to be so afflicted three or four hundred leagues from his native land, and would probably say: "Why did they send me so far away?" "Why do they not recall me?" "Have they really abandoned me?" "My Confrères are in France, enjoying their ease and comfort, and, here am I, dying in a strange land!" An immortalized man governed by natural feelings would so speak. He would not conform to the sentiments of Jesus suffering, in those hardships. Oh! how beautiful is the lesson, the example of our dear confrère conveys to us! To conform in all things to the divine good pleasure. As to his companion, Father Desdames, just think how long he has labored with peace of mind, and in marvellous tranquillity, without ever growing weary of his arduous duties. Never complaining of trials and contradictions, never surprised by the perils that encompass him! Both are equally indifferent to life or death; humbly resigned to God's appointments—instead of complaining, they are ready to suffer more, if needs be?"

Gentlemen and my brothers, have we attained so high a degree of perfection? Are we ready to endure whatever trials God may be pleased to send us and to stifle the emotions of nature that we may love, not our own life, but, the life of Jesus Christ? Are we ready to go to Poland, or Barbary, or the Indies, to sacrifice our satisfactions and our lives for Christ's sake? If such be our dispositions, let us bless the Lord! If, on the contrary, there are some who fear to renounce their own ease, who are so tender of themselves as to complain if anything be wanting to them and, so careful of their health, as to desire a change of mission, or duty if the air is not salubrious, or if the food is poor, or that



they may enjoy more liberty ; in a word, gentlemen, if some of them are so enslaved to nature, so given to sensible gratifications, like this miserable sinner who is addressing you, who, at the age of seventy is still so immortalized, let them esteem themselves unworthy of the Apostolic state to which God has called them and be filled with confusion at seeing their confrères, who so worthily exercise their holy vocation, whilst they themselves are so pusillanimous.

But, “what have our confrères to *suffer in that distant country?*” “*Famine?*” “*It is there!*” “*The plague?*” “It has attacked them both!” “One of them was plague-stricken twice!” “War?” “They are between contending armies; and have twice been held captive by hostile troops.” God has visited them with many scourges, and shall we remain here like hirelings without courage or zeal? Shall we see others risk their lives in the service of God and remain here like cowards, full of tenderness for self? Oh! misery! Oh! meanness! Twenty thousand soldiers are on their way to the battle-field, subject to all sorts of accident—some will lose an arm, or a leg, or life itself, and account it a glory; they entertain no fear and hasten, as if called to amass a great treasure.

But—to gain Heaven! Ah! gentlemen, no one exposes life for that great gain—even they who have undertaken to claim it—lead a slothful, sensual life, that is unworthy, I will not say of a priest, but of an ordinary Christian and a reasonable man. Were there any such amongst us, they would only be carcasses of the Congregation of the Mission. O my God! be thou forever blessed and glorified for the graces thou dost grant to those who abandon themselves to thy good pleasure! Be thou eternally praised, for giving men like the late Missionaries of Poland, to the Congregation of the Mission!”

Let us offer ourselves to God, gentlemen, to go all



over the world to preach the Gospel. And, wheresoever He may call us, let us observe our holy rules and practices and remain at our post, so long, as obedience requires.

Let no difficulty shake our courage. The glory of the eternal Father, the efficacy of Christ's word and passion require this of you !

The salvation of nations and our own is so great a good, that we must strive to gain it at any cost. It matters not if we die young, provided we die in the combat. We shall be all the happier if such be our fate, and the Congregation shall be none the poorer, for *sanguis martyrum Semen est Christianorum*. For one Missionary who shall sacrifice his life in the cause of charity, God will raise up many to complete his work.

Let each one of us resolve to struggle against the world and its maxims, to mortify the flesh and our passions, to submit to the divine decrees and to consume our lives in exercising the works of our vocation and fulfilling the divine will, wherever we may be sent. But let us do it in union with the spirit of God, perfectly confident that He will help us in all our necessities.—Will you not do this my brothers in the seminary—and you my brother students? I do not ask the Priests of the Congregation—there is no question of their readiness to comply. This is what we propose to all, in general, and to each one, in particular, with the help of God's grace. We shall no longer cling to this life, nor to health, nor to our own ease and pleasure, nor to one place more than to another. And may nothing in this world, O Blessed Saviour, prevent us from obtaining this favor. We ask it for ourselves and for one another."

"I do not know, gentlemen, how I came to say these things to you! They did not occur to me before. But I was so touched by all that I heard said, and so consoled by the graces that God vouchsafed to our priests in Poland, that I yielded to impulse and poured the



overflowing sentiments of my own heart into yours!"

The two intrepid Missionaries whose labors we have sketched, died in their far-off Mission of Poland. Rev. Nicholas Duperroy at Warsaw, in 1674; Rev. William Desdames at Cracow, June 1st, 1692.

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Rev. Francis Whyte, or LeBlanc.

SCOTLAND, Feb. 7, 1679.

Rev. Francis Whyte, or as he was known in France, LeBlanc, set out for the Mission in Scotland during the month of March, 1651, along with his compatriot, Father Guy, or Duiguin.

Whilst the latter, evangelized the Hebrides, Father Francis LeBlanc labored on the western side, sometimes amid the Highlands, expending his strength in Apostolic labors, very successfully, but, at the cost of great sufferings.

He was a native of Limerick, Ireland, and at the age of twenty-five years, he entered the Congregation of the Mission, Paris, October 14, 1645.

Exposed to even greater dangers than Father Duiguin, the companion of his Apostolic labors, his way of life was about the same. With scarce other food than oaten bread, he travelled through towns and villages, fortifying Catholics in the faith and converting a goodly number of sectarians. His Mission patrook of the miraculous. St. Vincent felt authorized to mention the facts to the priests of his Congregation.

Some atmospheric disturbances had interfered with the yield of the fisheries. The inhabitants, of that part of the country, who had scarce any other food, or means of maintenance, were reduced to dire want; and stated their circumstances to Father Whyte, conjuring him to pray; and to pour some holy water into the sea. He did so, in the spirit of faith, and his faith was rewarded. Calm returned, and fish were caught in abundance.



This fact being rumored abroad, gave rise to many conversions. Ministers became alarmed and had recourse to Cromwell, England's miscalled Protector, and obtained from him, in 1655, a mandate which required an English magistrate, who filled in Scotland the office of pawn-broker, to secure an accurate list of all Roman priests, bring them to trial, as promptly as possible, and, condemn them to death. The order was punctually executed; and, as it gave the broker a right to search any place, at whatever time he pleased,—he searched the castle of the Marquis of Huntley and there discovered three Catholics priests—Father Whyte was of the number. He had done much good, therefore, his enemies sought to do him great injury. He was cast into prison at Aberdeen, where, it was thought, he would soon die.

St. Vincent obtained this information in April, of the same year, and looked upon his dear confrère as already condemned to death. He wrote to that effect to several of his priests and spoke of it to the Community assembled.

His discourse, on that occasion, proves his great piety and submission to God's will. We transcribe some of his remarks:

“We should recommend to God our good Father Le Blanc, who, whilst laboring in the mountains of Scotland, was seized by English heretics and, with Father Wm. Grant of the Society of Jesus, taken to Aberdeen. Rev. Father Lamsden, who is there, will not fail to visit and assist them. There are a great many Catholics in that vicinity who will not fail to help those suffering priests. Our good confrère is on the road to martyrdom. I know not whether we should rejoice or lament. For, on the one hand, God is honored by his captivity since he suffers for Christ's sake. And the Company will be blessed if he is called to martyrdom. He himself will rejoice to suffer for God's holy name, and he is



ready to do whatsoever God shall ordain with regard to his person and his life. How many acts of virtue he is now practising: faith, hope, love of God, resignation, whereby he prepares himself more perfectly for his eternal crown. All these reflections fill us with joy and gratitude. But, on the other hand, he, who suffers, is our confrère. Should we not suffer with him? For my part, I must acknowledge that, according to nature, I am deeply afflicted. My sorrow is keen. But, I consider that, according to the spirit, we should thank God, as for a special grace. This is God's way. Whosoever serves Him faithfully, him He loads with crosses, afflictions and humiliations. O, gentlemen and my confrères, there must be something grand and far beyond our comprehension in crosses and sufferings, since God generally sends, after services rendered to Him, afflictions, persecutions, prisons and martyrdom to raise those, who devote themselves unreservedly to Him, to a high degree of glory and perfection. Whosoever aims at becoming a disciple of Christ, must expect those things; but he must likewise hope that, if God so tries him, He will give him strength to endure afflictions and overcome tortures."

"But, let us return to our good Father LeBlanc," continued St. Vincent. "Let us consider how God treats him after the hard labor and good works of his Mission!" I have been informed of his labors and sacrifices amid the Highlands to encourage the faithful and convert heretics. If then, one must truly love God, to be willing to endure such sufferings—and that, by degrees he, through greater love, cheerfully carries heavier crosses; we can understand that our confrère loves his prison and willingly, faces martyrdom; seeking and adoring in all events the most holy will of God. Let us beg for ourselves the grace of always adoring, always loving God. Let us thank Him for the trials with which He visits us, and beg of Him the grace of



## APPENDIX.

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enduring all woes for the salvation of souls. The Word of God was not confined to Scotland. To afford help and consolation, St. Vincent sent one of his priests to London to confer with the ambassador of France as to the readiest means to traverse Scotland. But, at that time, Europe crouched, like a craven, at the feet of Cromwell; and, the most Christian kingdom itself sought his support. The ambassador urged his immediate departure from London, if the priest desired to leave that city alive.

The divine seed, however, sown amidst desolation, was not lost. And if, in our times, despite persecutions, Catholicity flourishes in many isles of the West, the honor and glory are justly due to St. Vincent de Paul and his Sons.

After St. Vincent's death, the Missionaries continued to labor in the Hebrides. Rev. Francis LeBlanc returned to France in 1660. Then William Ballentyne, Superior of the secular priests in the Scottish Mission, wrote to the Nuncio at Paris, under date, June 20th, the following letter which we translate from the Italian:

“There is an excellent priest, a member of Mr. Vincent's Congregation in Paris, Father White (LeBlanc), by birth an Irishman, who labored in the ministry during eight years in Scotland. He has returned to France, to render an account to his Superior, of his many years' labors throughout the Western Isles.”

Father Whyte, or Le Blanc had not returned to Scotland, September 21st, 1661.

At that time, two secular priests wrote to the Secretary of the Propaganda: “Will the Sacred Congregation be pleased to appoint some clergyman at Paris fitted for this Mission? Said Missionary priest should be of Irish origin. We would respectfully propose; Rev. Francis Whyte, now at Saint Lazare's.”

*(To be continued.)*